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AUTHOR Conrad, Dan
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ABSTRACT

The 10-day 1981 National Leadership Conference (NLC) sponsored by the American Youth Foundation was held at Camp Miniwanca (Michigan) for 182 urban high school students selected for leadership ability or potential and other specific criteria established by each student's home city. Students participated in seminars, skills explorations, pursuit-of-excellence experiences, and synthesis activities. There were some 44 resource and staff and 10 service staff persons and 21 teacher/advisors present. Evaluation information was gathered from observations, participation, interviews, questionnaires, group discussions, and a battery of pre and post tests which were an exact duplicate of the battery administered in 1980. The tests covered personal and group efficacy, social and personal responsibility, self-esteem, authoritarian-democratic conceptions of leadership, and student attitudes and inclinations toward being active in their community. Pre-post gains were more positive in 1981 than 1980. Student participants and resource staff members gave high ratings to the experience. Specific recommendations for maintaining certain elements in the NLC and the possibility of altering others were made. Some changes made in the program were based on recommendations made in 1980 and some were not. Appendices contain an outline of the formal program and tests and questionnaires used. (CM)

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AN EVALUATION REPORT

OF THE

NATIONAL LEADERSHIP CONFERENCE

Camp Miniwanca, Michigan

July 22 - August 1, 1981

Submitted by

Dan Conrad
Center for Youth Development and Research
University of Minnesota

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SECTION ONE

Summary

"Camp is not the real world. Here we share and trust each other and everyone likes most everyone else and don't care about their background. It isn't like that in the 'real world' and won't be for a long time - or maybe never. But in the last 10 days we've proven that it could be, and I am determined to bring some of the love and joy of this world into the 'real' one where I live."

NLC Student

From July 22 to August 1, 1981, more than 250 young people and adults gathered together at Camp Miniwanca near the shores of Lake Michigan. From the crowded streets of the Bronx and East Harlem they came, from the open plains of Nebraska, from Chicago, St. Louis, Omaha, Kansas City, Flint, Gary, and Indianapolis. Young people chosen because someone saw in them the potential for being leaders; adults chosen because of their ability to develop that potential. All were there because of the commitment of people in the American Youth Foundation, and funding organizations in the various cities, to develop the skill and vision of leadership in young people from America's urban centers. Together they formed the 4th, the 1981, National Leadership Conference (NLC).

This is a report of that 10-day experience. It is a record of one person's attempt to assess the impact of the experience and to understand the dynamics behind the impact. Information was gathered thoroughly, systematically, and from many perspectives: from observations, participation, interviews, questionnaires, group discussions, and a formal battery of pre and post-tests. A great volume of data was collected, and analyzed as honestly and objectively as possible for one whose studied aloofness was occasionally shattered by the drama of the experience. A special feature of this evaluation is that it was conducted by the same person, using essentially the same methods and instruments, who evaluated the 1980 NLC. This has made it possible to double check some findings from the

previous year, and give an extra measure of confidence to the findings of this one.

The report contains a description of the 1981 NLC, a summary of the evaluation methods and design, findings from the qualitative and quantitative data, an assessment of the sources of impact, and concludes with a set of recommendations. The primary findings are summarized below.

Participant Ratings

The student participants expressed overwhelming approval of the 1981 NLC. Ninety-eight percent rated it as "excellent" (83%) or "very good" (15%); 99% said it will make them "very much" (76%) or "quite a bit better" leaders; 96% said they made one or more close friends; 91% rated their own performance as "excellent" or "very good". They gave very high ratings to all elements of the formal program, with the highest going to the Pursuits of Excellence (especially those featuring 48-hour off-grounds experience); the seminars on Self in Leadership and Moral and Ethical Dimensions of Leadership; and, most of all, "the overall experience of 250 people living and working together". These ratings were slightly more positive than recorded in 1980.

Resource staff members also gave high ratings to the experience - both for themselves and for the students. Of the many staff members who had participated in previous NLC's, one rated the 1981 experience as equal to the others and all others rated it as better. The teacher/advisors also rated the NLC very highly, though there was a distinct difference between those who were involved in the special teachers' seminar and those who were participant observers. The former group rated the experience more highly - both for themselves and their students - than the latter.

To borrow a line from John Dewey, the participants judged the experience to

be "satisfying," and what remains is to determine if it was also "satisfactory."

Pre-Post Test Results

On the first evening and last morning of the NLC, students completed a battery of tests: on personal and group efficacy; social and personal responsibility; self-esteem; authoritarian-democratic conceptions of leadership; and their attitude and inclination toward being active in their community.

This battery of tests was an exact duplicate of the one administered in 1980. The results in 1980 had been so significantly positive that it seemed prudent to repeat the tests as a check on the reliability of the previous findings. Quite frankly, the absolute scores had seemed suspiciously high and the pre-post gains greater than seemed legitimately possible for even a very intensive 10-day experience.

The first suspicion, that the absolute level of the scores was unreliably inflated, was diminished by the fact that the pre-test scores of the 1980 and 1981 groups did not vary on any of the scales by more than about one mean point - with the 1981 group usually having the slightly lower score. More importantly, the pre-post gains were even more positive in 1981 than 1980. On 9 of the 12 scales and subscales the 1981 gain was greater, and on 3 it was slightly lower.

Considering 1981 alone, the mean gain on every scale exceeded the $p = .001$ level of statistical significance. This was also true of every subscale, save one where the gain was significant at $p = < .05$. Stated summarily, for two consecutive years the NLC participants have shown statistically significant gains on a battery of tests that are not really geared to registering any gains over so short a period of time. Thus, as far as these formal tests are concerned, the 1981 NLC must be rated a highly "satisfactory" experience.

Pattern of Results from Quantitative Data

Each of the issues touched on by the formal tests was also examined through observations, questionnaires, interviews, and group discussions. The data gathered by these means confimed the findings of the tests, and added some depth to them as discussed below.

First, the NLC is a perspective, even a life-changing experience for many of its participants. Sometimes it was to find new strength in oneself generally:

> "I found a new and very strong person inside myself. I was pleasantly surprised. If I could tackle the real world the way I tackled these challenges I would be famous."

Sometimes it was to find the leader in oneself:

> "I'm a quiet person, and always thought I wasn't the type. But I've reached deep into myself and found that I really am, and really enjoy being, a leader. I know it's for me."

Sometimes it was to turn a new page in life:

> "I'd like to back up and start my life over. I can't do that, but I will try and not be as spoiled as I am; not waste time, and whenever I'm bored to get out and try something I never imagined myself doing."

But most of all it was to learn about others, to care about others, and to be cared for by others:

> "People are people no matter what color, or sex, or how rich or poor, or where they're from, or what they seem like on the outside. Each person has an idea, but most important of all a genuine worth that I should not and will not deny them."
>
> "Living with city people is great (if you're a reservation kid)."
>
> "I am not the only person affected by the things I do and the decisions I make. I should stop and think about the effect what I do will have on other people."
>
> "I am worthwhile. People do care about me and my feelings. I have purpose, meaning and importance to me and others. We're not in this alone."

This latter point must be cited as a second main point. There's no way to overdraw the impact on the participants of such a diverse group of people coming

together and melding into a community. Many factors in the program, and the people themselves, contributed to it. But the power of the experience, and thus of the NLC, was the reality of its happening. I searched diligently through all aspects of the NLC to isolate its most effective features, but somehow they all merged into this one of experiencing a real community. It gave power and purpose to the events in the NLC, and provided a vision of what could be aimed for back home.

> "Life is not easy for anyone, and extremely difficult for some. Changes must come about in the American way of life, and only through sharing, caring and loving can harmony be found. I know it can be done because we did it here."

Thirdly, the notion of leadership practiced at the NLC, and as defined by the participants, is not the exercise of power by an elite minority of specially endowed individuals. It is a role and even an obligation open to nearly every concerned individual and requiring more commitment than charisma and more interpersonal skill than personal power. Ten days is not enough time to develop all the requisite attributes of leadership. It is enough time, as evidenced by participant comments, to convince of the desirability of the idea and instill a desire to begin applying it.

Observations and Recommendations

In the final chapter of this report there are several specific recommendations for maintaining certain elements in the NLC and the possibility of altering others. They are not major, and could probably be ignored with impunity. I feel somewhat guilty in writing that, since it seems that part of the responsibility of an evaluation is to find weaknesses and offer substantive suggestions for significant change. But I believe it is more an honest recognition of success than a dimmed critical eye that prevents me from fulfilling that expectation.

The final chapter also contains a listing of some positive changes that

were made in the 1981 NLC. Some of these were based on recommendations made in 1980, and some were not. One which was not was the development by students of a statement of principles that they agreed to carry forth from the Conference. It came to be titled the NLC Declaration and is a fitting close to this summary.

1981 NATIONAL LEADERSHIP CONFERENCE DECLARATION

We, the future leaders of our world, seeking to increase our moral dimension do hereby draft this declaration as a guideline for the achievement of a just international society for ourselves and our posterity.

In adopting this document we hope to achieve world-wide equality and universal harmony and to develop an attitude of concern for all humanity. The National Leadership Conference assembly of 1981 does hereby commit ourselves to the following principles:

We commit ourselves to a blending which will produce a fair and equal society to live in.

We commit ourselves to achieve world-wide peace.

We commit ourselves to educate the children of our world to the moral and ethical values that will create a better future for all.

We commit ourselves to live in peace with people of different racial, social, cultural, socio-economic backgrounds.

We commit ourselves to an emphasis on inner beauty and a de-emphasis on worldly goods.

We commit ourselves to responsible participation in a community of faith, trust and respect.

We commit ourselves to examine continually our relations with others, and to attempt to relate honestly, morally, and lovingly to those around us.

We commit ourselves to lead an ecologically sound life.

We commit ourselves to avoid the creation of products which cause harm to others.

We commit ourselves to take the initiative and

NLC Declaration Cont'd.

lead a life reflecting the principles stated above.

We feel these principles declared are ones which are important enough to ignite concern in each and every person. We the participants at the 1981 National Leadership Conference invite all people to consider these principles and to join with us in the conclusion that life itself is a gift, and a call to responsibility, joy and celebration.

Hopefully it will add to, and not detract from, the above to close with two student comments which help convey the spirit that lay behind the above Declaration.

"I'm me for a reason, and all my past is me. I'm so fortunate to have had this opportunity, for I've learned more in 10 days than many learn in a lifetime. I'm a part of many loving, growing, struggling communities, and I owe it to myself to play a part in them."

"If we, as leaders, are to play an effective role in the future, then we must begin now. Leadership for a just society begins today, not tomorrow!!"

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SECTION TWO

The 1981 NLC: Description

Goals and Objectives

The theme of the 1981 NLC was "Leadership for a Just Society." As this theme was played out and elaborated before the eyes and ears of this observer its central motifs took on increasingly clear definition Its conception of a leader was that of servant and guide who seeks to empower others to achieve their ends, not to drive them on to meet his/her own. Its conception of a just society was one where all its members are empowered to be the best they can be, empowered to do so within and by a community of equally-prized individuals who support, trust, and love one another.

It's goal appeared to be to develop, in young persons, the skill and will to be effective leaders and community members. It sought, furthermore, to awaken a conern for all others in the human community and a commitment to work for a just society and world.

The officially-stated objectives of the NLC were:

-To define, understand and be empowered to create a more just society.

-To understand dimensions of leadership, especially servant leadership.

-To live and work cooperatively with people of different city, school, racial, and socio-economic groups.

-To develop a stronger sense of self.

-To make commitments to act upon personal life space.

-To raise consciousness levels and a sense of efficacy toward content areas of NLC seminars.

The method of the camp was experiential, participatory. In a rhythm of action and reflection, young persons were faced with real challenges, with physical and ethical dilemmas that demanded the exercise of new skills, new ways of addressing problems. They were encouraged to reflect on these, to consider the implications for self, for others, for leadership. Not least of the experiential challenges was that of creating, in a demanding and for some an alien environment, a sense of community amoung people of different cities, ages, races and personal backgrounds.

Setting and Sponsorship

Setting. The 1981 National Leadership Conference took place between July 22 and August 1 at Camp Miniwanca. The camp is located near Shelby, Michigan, between the rugged shoreline sand dunes of Lake Michigan and the quieter waters of Stony Lake. The camp features open-sided cabins, both indoor and outdoor meeting facilities, inspiring natural beauty and, the participants are wont to emphasize, little hot water but unlimited quantities of sand.

Sponsorship. The NLC is a special project of, and is administered by, the American Youth Foundation. Students receive part and full financial sponsorship from foundations and other sources in their respective cities: Chicago, IL - Cook County Youth Services and Oak Par & River Forest High School; Flint, MI - Flint Community Schools and Charles Stewart Mott Foundation; Gary, IN - Gary Community School Corporation and Lilly Endowment, Inc.; Indianapolis, IN - Lilly Endowment, Inc.; Kansas City, MO - Kansas City Public Schools and The Powell Family Foundation; New York City - Lilly Endowment, Inc. and Youth Action Program; Northeastern Nebraska - The Edwin Gould Foundation and Indian Youth of America; Omaha, NE - Omaha Public Schools and Union Pacific Foundation; and St. Louis, MO - Brown Group, Inc., Emerson Charitable Trust, Monsanto Fund, Pet, Inc., and St. Louis Public Schools.

1981 was the fourth year of the NLC, the third under the leadership team of Jim Kielsmeier, Director; Larry Williams, Assistant Director; and Amelia Grana, Administrator.

Participants

Youth. There were 182 youth participants at the 1981 NLC representing 10 mostly urban communities: Indianapolis (55), Omaha (26), Kansas City (19), St. Louis (32), Chicago (13), New York (16), Flint, MI (6), Gary, IN (10), Lafayette, IN (1), Northeastern NE (4). Most of the participants were from the cities themselves, with a small minority being from near suburbs. Approximately 45% of the youth were males and 55% were females; about 50% were white, 40% black, and 10% other ethnic minorities. About 63% were entering the 12th grade

in the fall, 32% the 11th grade, and 5% either a year younger or older. In comparison with the 1980, the 1981 NLC was larger (by 60 youth), from more communities (10 versus 4), more diverse racially (50% white versus 60%), and more evenly balanced by age and sex.

The youth were selected on demonstrated leadership ability and/or leadership potential and by other specific criteria as established by each city. In most cases the selections were made by principals and/or other school personnel. In some cases, previous youth participants were also involved in the selection process.

Data from a pretest taken by the participants showed them scoring unusually high in tests of self-esteem and in sense of Personal and Social Responsibility (See Ch. IV). Open-ended questions about expectations from the conference suggested that what they "most looked forward to" was meeting new people, learning leadership skills, and being in a natural, outdoor setting. In preparing themselves for the experience they most commonly reported (again in response to an open-ended question) tyring to be open-minded and receptive (37%), getting "psyched up" (17%), and exercising (15%).

Adults. With some 44 resource and staff and 10 service staff persons and 21 teacher/advisors there was a 1:2½ ratio between adults and youth in the camp. The resource staff was composed of persons from eleven states and two Canadian provinces. They were selected for their background and expertise in the subject matters and activities of the camp, their experience and skill in working with adolescents, and their commitment to the goals of the camp. There were teacher/advisors from each of the participating cities. Demonstrated leadership ability and willingness to participate were important criteria in selecting these persons, though the actual selection process, operating criteria, reward system, and degree of preparation seemed to vary between (and within) cities. In general, the most

critical factor was the willingness of these individuals to devote two weeks of their summer vacations to make it possible for young people from their communities to participate in the NLC.

In summary, the 257 youth and adults representing a wide range of cities, regions, racial and ethnic groups composed a group of persons well deserving the title of a National Leadership Conference.

The Formal Curriculum

The adjectives that come to mind in relation to the overall program include: intense, structured, thematic, challenging, imaginative, integrated (body/mind/affect), exhausting, and varied. The general flow of activities (and somewhat the sequence) involved an initial plunge into the camp's settings, four days of intensive (6 hour) seminars and skill explanations followed by 2½ days of pursuit of excellence (at least one overnight experience), with a day for partial recovery and synthesis. These were followed by closing activities including a marathon, banquet, and inspirational evening activities. Each day also included an evening activity of further (even fervent) entertainment, exhortation, and instruction.

It is beyond the scope of this report and, perhaps, the competence of this observer, to adequately describe the activites or to do justice to the spirit of the central elements of the program. But to provide some reference point for later discussion a few comments are needed here.

Basic Seminars. Every student (and many of the teacher/advisors) participated in each of these six hour seminars. The title and, criminally over-simplified, the major activities of each was as follows: Futures/Spaceship Earth -- construction of wind generator and solar water-heater, operation of Energy Simulator, lunch distributed among participants roughly as resources are on the planet, discussions of personal and social implications of the above; Communication in a Pluralistic

Society -- variety of experiences in verbal and non-verbal expression, sensing how one comes across to others, and more; Self in Leadership Roles -- obstacle course demanding group trust and cooperation, large and small group discussions on the above and on understanding oneself, a reflection solo and design of a personal symbol; Moral and Ethical Dimensions of Leadership -- canoeing experience (with imposed handicaps, unequal distribution of equipment) and debriefing, unevenly divided lunch which was enough only if people were sensitive to others and took leadership to act on it, and ending with discussions of responsibilities and ethical dimensions of leadership as demonstrated in the day's concrete experiences. A central feature of each seminar was the use of an action-reflection model and, particularly in the last two named, a unique integrating (around a central theme) of outdoor adventure challenges with directed reflection.

Skill Explorations. In the afternoon of each of the four seminar days, students also attended a skill exploration session. These were developed by resource staff members (and some teacher/advisors) at the outset of camp and were based on their own interests and judgment of what would be appealing and useful. Ultimately 38 sessions were offered ranging from Ecological Research to Basics of Barbershop Singing. They were divided, though not distinctly, between "academic" and "non-academic" (of which there were more) and students were to choose two from each category. The sessions which attracted the most students included the "High Ropes" adventure course, "Sailing," "ESP," "Introduction to Dance," "Silk Screening," and "When God Made Me He Must Have Been Having a Bad Day." A complete list of offerings is contained in Appendix A.

Pursuits of Excellence. During a somewhat more relaxed day following the above experience, students signed up for their Pursuits of Excellence out of 21 offered. These were in-depth extensions of themes and skills introduced in the previous days. Half were based in-camp, and half out-of-camp, and about two-thirds

involved a camp-out experience. A new feature of the 1981 NLC was that 8 of these Pursuits of Excellence were 48 hour experiences. The sessions involving the most students were, among the camp-bound sessions, "Magic of Theatre" and "Song-writing". Of the out-of-camp sections, the most students were involved in a "Level Above Trust," "Creative Living Through Older Ways," "White River Canoeing" and "Migrant Worker Experience." A complete list is found in Appendix A.

Synthesis. Synthesis, in the sense of drawing meaning from a variety of experiences and exposures, was a pervasive element in the total camp program. The next-to-the-last day, however, was turned over to pulling together all the various strands of the NLC into a personally meaningful whole. Through structured individual and small group exercises, students examined personal changes, articulated central camp themes and evaluated aspects of the camp experience. They also met as city groups to draw up compacts for maintaining and applying their strengths and skills in their home communities. An important focus of the synthesis activity was the drawing up of the "1981 NLC Declaration." All students participated in discussions which generated ideas for the Declaration and then these were developed into a final draft by a representative working committee. On the final morning of the NLC the draft was read to and approved by the Conference as a whole.

The Informal Curriculum

The schedule for each day included special evening events. The Evening Speaker Series featured challenging talks and presentations by members of the resource staff and special guests. In addition, there was a beach supper, faculty and student songs and skits, films, songfests, disco and square dancing, and more. These, along with morning conditioning, marathons, et al., were not additions to but an integral part of the overall program and contributed significantly to its central goals.

Finally, what may have been the most powerful source of learning was something not listed on the formal program at all. It infused, nonetheless, every aspect of

and:

"I'm really proud of what we did here."

There is no question that the NLC provides an experience that is enjoyable, interesting, and satisfying to the participants. While this is no small achievement, the sponsors and leaders of the NLC set an even higher goal for themselves. They ask, as John Dewey phrased it, that the experience be not only "satisfying," but "satisfactory" as well. The next reported tests get closer to the issue of whether this satisfying experience also accomplished the substantive goals for which the NLC most fundamentally strives.

Pre-Post Test Results

Individual and Group Efficacy. Whether a person takes action on an issue, either as leader or follower, is strongly affected by one's belief as to whether it is worthwhile to do so. That is, you may have a deep yearning for peace or racial justice, but if you don't believe there's any possibility of achieving them it's not very likely that you'll expend much energy working toward them.

It was thus of some interest to get a sense of whether the NLC participants felt much could be done about certain critical issues, and whether the camp experience increased or decreased their sense of efficacy in regard to them.

Table 4:5 presents results from a scale of individual efficacy, and Table 4:6 from a scale of group efficacy. See next page for Tables 4:5 and 4:6.

TABLE 4:5

Individual Efficacy

"In general, do you think that the individual citizen can do a great deal, a moderate amount, very little, or nothing at all about the following matters: prevent war, reduce delinquency, improve race relations, improve the environment?"

	(N)	Pretest[a] Mean	Posttest Mean	Mean Gain	t-value	p=(1-tail)[b]
All Students	(167)	18.14	19.40	1.26	4.80	<.001
Chicago	(16)	17.00	18.75	1.75	2.49	.013
Flint	(6)	17.67	19.67	2.00	1.13	.155
Gary	(9)	17.11	18.00	0.89	0.74	.241
Indianapolis	(53)	18.77	19.79	1.02	2.15	.018
Kansas City	(17)	18.00	19.06	1.06	1.13	.138
New York	(14)	18.79	20.71	1.93	3.09	.004
Omaha	(24)	18.38	19.46	1.08	1.33	.098
St. Louis	(28)	17.61	18.93	1.32	2.22	.018

[a] Highest mean possible is 24.

[b] (p.18)

TABLE 4:6

Group Efficacy

"How about groups of people...? Can they do a great deal, a moderate amount.... about these matters?"

	(N)	Pretest[a] Mean	Posttest Mean	Mean Gain	t-value	p=(1-tail)
All Students	(167)	20.38	22.00	1.62	8.39	<.001
Chicago	(16)	20.69	22.31	1.63	2.89	.006
Flint	(6)	20.17	22.67	2.50	1.64	.081
Gary	(9)	17.78	20.56	2.78	3.49	.004
Indianapolis	(53)	21.32	22.64	1.32	5.09	<.001
Kansas City	(17)	18.71	20.53	1.82	2.97	.004
New York	(14)	19.21	21.43	2.21	2.64	.011
Omaha	(25)	20.64	22.68	2.04	4.12	<.001
St. Louis	(27)	20.67	21.44	0.78	1.37	.091

[a] Highest mean possible is 24.

The data in Tables 4:5 and 4:6 suggest that the participants came to the NLC with very positive feelings that something could be done about critical social and world problems, and left feeling even more positively. They were more confident about the power of groups than of individuals, and while significant gains occurred in both categories, the gain was greater in regard to what groups of people could accomplish. The scores obtained are very similar to those recorded in 1980, with the only noticeable difference being that in 1981 the mean gain on individual efficacy was almost double that recorded the previous year (+1.26 vs. +0.67).

The scales were also broken down by issue, and this analysis revealed that the area of greatest increase in efficacy (for both individuals and groups) was in relation to doing something about poverty. There was very little increase in the belief that individuals could do much about problems of energy and the environment (remembering they were quite high to begin with) but a significant increase in what they thought groups could do about those same issues. On both the pre and post tests, and for both individuals and for groups, the participants were least optimistic that something could be done to "prevent war" and most convinced that something could be done to "improve race relations."

In short, the participants were rather optimistic about the possibility of ameliorating serious social and world problems, with there being both a greater feeling of group power to begin with as well as a greater increase in their belief in what groups can accomplish.

Participants commented frequently on the issue of efficacy, including awareness of enhanced personal power:

> "Although I'm only one person I can make a difference if I try. Everything is not easy but I know I'm strong enough to endure the hardships to reach my goals."

> "There are very unfortunate people in this world who have to live in a way we can't possibly imagine; and even 1 person can do something about it."

> "However small I am, I can still contribute to the world and possibly make it a little better for at least some of the needy people."

and how one's efforts are strengthened when joined with those of others:

> "We all have to work together to get something done right and we have to believe in ourselves, that we can do something, if we all just put our minds to it."
>
> "Everyone can work together better than one person can lead... and by working with others I can make a difference in what is going on in my school or community."
>
> "It is easier to get down a river and around an obstacle if you work together."

Social and Personal Responsibility

A central dimension of leadership is the willingness and ability to accept responsibility - for one's actions and for the welfare of others. To examine the impact of the NLC, students were given the Social and Personal Responsibility Scale (SPRS) developed by the author and Dr. Diane Hedin of the University of Minnesota.

The SPRS was developed to test several critical elements of a person's sense of responsibility. These several elements are reported here as subscales and include the following: Attitudes on Social Welfare (e.g., "Some teenagers don't think it makes sense to help others unless you get paid for it -- BUT -- other teenagers think you should help others even if you don't get paid for it"); Attitude on Duty (e.g., "Some teenagers aren't that worried about finishing jobs they promised they would do -- BUT --. . ."); Competence to be Responsible (e.g., "Some teenagers are good at helping people -- BUT -- other . . ."); Sense of Efficacy (e.g., "Some teenagers don't think they have much say about what happens to them -- BUT -- . . ."); Performance (e.g., Some teenagers let others do most of the work in a group -- BUT -- . . ."). The unifying idea behind these subscales is that a person will act in a responsible manner when the following conditions

are present: first, one must feel a sense of responsibility or have a responsible attitude toward others in the society; second, one must have the ability or competence to act on this feeling of concern for others; finally, one must have a sense of efficacy which allows one to believe that taking action can make a difference.

Results from the overall SPRS are reported in Table 4:7 and its subscales in Tables 4:8.

TABLE 4:7

Social and Personal Responsibility Scale

	(N)	Pretest[a] Mean	Posttest Mean	Mean Gain	t-value	p=(1-tail)
All Students	(150)	69.09	72.33	3.25	6.72	<.001
Chicago	(13)	69.39	71.92	2.54	1.85	.045
Flint	(6)	72.00	75.67	3.67	1.44	.105
Gary	(9)	66.67	70.44	3.78	2.46	.019
Indianapolis	(51)	71.14	73.80	2.67	3.10	.002
Kansas City	(13)	67.23	72.00	4.77	2.46	.015
New York	(9)	60.56	63.33	2.78	0.97	.180
Omaha	(24)	71.71	74.13	2.42	3.28	.001
St. Louis	(25)	66.44	71.12	4.68	3.50	.001

[a] Highest mean possible is 84.

The table above can be summarized in one simple phrase: the participants came to the NLC with a strong sense of social and personal responsibility which, nonetheless, rose significantly during the course of the conference. This particular test (the SPRS) has been administered now to about 3,500 adolescents in 40 communities around the country and the only group to record higher absolute pre and post scores was the 1980 NLC (about 2 mean points). Theoretically, there was really no place for the 1981 participants to go after the pre-test but down, but instead the mean score rose more than 3 points. The p=<.001 means that statistically, at least, there is less than one chance in a thousand (actually, much less) that such a gain

could be explained as a chance or accidental occurrence. Furthermore, this gain was greater - both absolutely and statistically - than the impressive gain recorded by students in the 1980 NLC.

The gains reported in Table 4:8 on the SPRS subscales are substantial and consistent - both across scales and between individual city groups. This is so to such a degree that it is difficult to detect any clear pattern or distinguishing features among them. In general, however, it may be noted that the areas of largest gain are those related to responsibility to others, that one both should ("social welfare") and can ("efficacy") do something to make life better for others. Conversely, the areas of least gain were those of responsibility more individually considered - such as feeling compelled ("duty") and able ("competence") to meet personal obligations such as keeping appointments.

If this test were all we had to go on it would be risky to attach much significance to the above, but the pattern is consistent with both the formal emphasis of the NLC and data obtained from student interviews and questionnaires. The gain on the "social welfare" subscale, for example, was large and significant - not only in relation to the other subscales but in comparison to the test results from the 1980 NLC. This could well stem from the fact that (with the theme "Leadership for A Just Society") this was a more explicit program emphasis in 1981 toward creating an awareness of the needs of people throughout the world and a sense of obligation to do something about them. Secondly, the primary thrust of the entire NLC is less on what you can do by yourself than on how you can work with others to affect change - that one's responsibility and obligation is more like that exemplified by Mother Teresa than by the Lone Ranger.

In summary, it can be said that the NLC participants came to the program with a keen sense of responsibility and left even stronger in their sense of commitment to the welfare of others, and their confidence and willingness to act on that

TABLE 4:8

Subscales of Social and Personal Responsibility Scale

	(N)[a]	Duty		Social Welfare		Efficacy		Competence		Performance	
		Pre/ Post	Mean Gain	Pre/ Post	Mean Gain	Pre/ Post	Mean Gain	Pre/ Post	Mean Gain	Pre/ Post	Mean Gain
All Students	(160)	14.60 14.84	.24*	12.79 13.71	.91***	12.03 12.83	.80***	9.50 9.91	.41***	13.09 13.75	.66***
Chicago	(15)	14.44 14.75	.31	12.53 13.47	.93*	12.27 12.60	.33	9.80 10.00	.20	12.94 13.44	.50
Flint	(6)	15.50 16.00	.50*	12.83 14.00	1.17	11.67 13.33	1.67**	10.33 10.17	- .17	14.17 14.67	.50
Gary	(9)	14.33 14.00	- .33	12.22 12.89	.67*	11.78 13.22	1.44*	9.78 10.44	.67	12.67 13.11	.44
Indianapolis	(53)	14.87 15.02	.15	13.06 14.14	1.09***	12.48 13.23	.75***	9.70 10.06	.36	13.49 14.00	.51*
Kansas City	(15)	14.40 14.93	.53	13.00 13.93	.93*	12.13 12.50	.37	9.27 9.87	.60	12.69 13.69	1.00*
New York	(9)	12.30 12.80	.50	11.70 12.20	.50	10.67 10.77	.10	8.80 8.90	.10	10.60 11.90	1.30*
Omaha	(24)	15.20 15.28	.08	13.24 13.92	.68***	12.42 13.13	.71*	9.64 9.96	.32	13.92 14.48	.56*
St. Louis	(25)	14.50 14.89	.39	12.46 13.39	.92**	11.20 12.56	1.36***	8.92 9.68	.76*	12.69 13.50	.81**

* Significant at less than .05
** Significant at less than .01
*** Significant at less than .001

commitment.

> "A big part of growing up is to take the responsibility for making your own decisions. When you find that you have failed and don't just sit around blaming yourself, but learn from that experience, then you have grown."
>
> "I've learned I am not the only person affected by the things I do and the decisions I make. It helped me to understand that when I do something I should stop and think what affect it will have on other people."
>
> "I'm not doing enough in my everyday life to see that this is a world of justice."
>
> "I now try to look at the needs of others as well as my own, and will try not to be so rapped (sic) up in all the things that may be luxury to other people and not see the needs of others."
>
> "Young people today are the ones who shape the future. We must be good and conscious (sic) leaders to make a better world for future generations."

Self Esteem

The test of self esteem used in this study is that developed by Janis-Field to test self esteem in social situations (e.g., "How often do you worry about how well you get along with other people?"). Results are reported in Table 4:9.

The results from the self esteem scale are almost precisely the same as recorded in 1980, both in absolute level and in pattern of change. That is, their self esteem sccres are slightly higher than one would get from most adolescent groups, and the pre-post mean changes indicate a significant positive change in self esteem. An examination of individual city scores provides a good illustration of how that more narrow focus can be misleading. The smallest gain and the one decline occurred in the two smallest groups(Gary and Flint) which, however, had the highest esteem scores on the pre-test. The largest gainers were by the two groups (New York and Omaha) which had the lowest pre-test scores. This would indicate that a statistical regression factor may well have been operating on the individual group level and

TABLE 4:9

Janis Field (Self Esteem) Scale

	(N)	Pretest[a] Mean	Posttest Mean	Mean Gain	t-value	p=(1-tail)
All Students	(163)	33.88	35.26	1.38	3.89	<.001
Chicago	(16)	33.25	34.00	.75	.74	.236
Flint	(6)	37.17	36.33	- .83	- .85	.217
Gary	(9)	39.44	39.67	.22	.17	.437
Indianapolis	(53)	33.55	35.11	1.57	2.19	.017
Kansas City	(16)	34.44	35.25	.81	.92	.185
New York	(14)	31.00	33.36	2.36	1.43	.087
Omaha	(24)	31.96	34.38	2.41	2.95	.003
St. Louis	(25)	35.32	36.48	1.16	1.49	.075

[a] Highest mean possible is 50.

could only be factored out when all the group scores were combined.

The data nonetheless indicate that there was an overall growth in self esteem. The change was not quite so dramatic as recorded on other scales in the battery but is no less impressive for all that. This positive change was frequently reflected in student comments:

> "I am what I am! And I can't change that!! Now I really don't think I would!!"
>
> "I have much more self confidence. Even though I may be quiet or not talk all the time, I am basically as good as everybody else. I am not inferior."
>
> "There are lots of things I can do if I try. I can do (try) athletic things, and if I fail then either I did it wrong or it's just not my thing. I can fail in front of people without being afraid of what they think about me."
>
> "The real you is always likeable and capable, and if you pretend to be someone else then you can't really be sure people like you."
>
> "I found a new and very strong person inside myself. I was pleasantly surprised."

Authoritarian/Democratic Leadership Roles

One of the central objectives of the NLC was to convey an understanding of the servant leader. As one test of this, the students were administered an 11 item test describing authoritarian or democratic leadership styles (e.g., "it is more important for a leader to get the job done than to worry about everyone's feelings."). The results are reported in Table 4:10.

TABLE 4:10

Authoritarian:Democratic Leadership

	(N)	Pretest[a] Mean	Posttest Mean	Mean Gain	t-value	p=(1-tail)
All Students	(161)	35.65	37.46	1.81	4.45	< .001
Chicago	(15)	37.53	38.67	1.13	1.00	.168
Flint	(6)	38.17	42.17	4.00	1.92	.056
Gary	(9)	34.22	36.67	2.44	1.57	.077
Indianapolis	(49)	37.31	38.08	.77	1.16	.125
Kansas City	(17)	34.18	36.82	2.65	2.18	.022
New York	(14)	32.00	34.07	2.07	1.15	.135
Omaha	(25)	35.36	37.48	2.12	1.94	.032
St. Louis	(28)	34.58	37.00	2.42	2.19	.019

[a] The highest (most "democratic") mean possible is 54.

As was the case in 1980, the NLC participants did not have unusually high pretest scores on this scale, with a mean pretest score only slightly to the "democratic" side of the midpoint. Consistent with the others, however, the group moved significantly in the desired (i.e., democratic) direction. In direct comparison with 1980, the 1981 participants started out very slightly more democratic, and made a somewhat larger pre-post gain on that dimension.

Since an understanding of the servant leader was such a central goal of the NLC, special attention was paid to it during the synthesis activities, and the participants' interpretation of the concept is discussed at some length elsewhere in this report. As a preview, however, the data reported above and the comments recorded

below do indicate a high degree of understanding and acceptance of the model of the servant leader:

> "It takes more than a big mouth to be a leader. More often than not the leader does the most and has to be giving his/her all 100% of the time. It takes more than "power".
>
> "My own personal feelings and thoughts are second to those of the community or group I am in, and only by effectively serving can you successfully lead."
>
> "I do have limits. I don't need to always be on the top. It's ok to be "just a worker".

Being Active in the Community

One of the goals of the NLC is that the students will, upon returning home, apply their leadership skills in their home communities. The following two Tables report data on how highly students evaluated that general idea (pre and post) and how likely it was that they themselves would be active in their own communities.

TABLE 4:11

Being Active in the Community

	(N)	Pretest[a] Mean	Posttest Mean	Mean Gain	t-value	p=(1-tail)
All Students	(163)	36.33	37.68	1.35	3.87	< .001
Chicago	(16)	36.44	38.38	1.94	1.60	.065
Flint	(6)	33.83	39.33	5.50	1.92	.056
Gary	(9)	35.22	36.78	1.56	0.74	.240
Indianapolis	(52)	36.94	37.49	0.54	0.93	.178
Kansas City	(17)	34.77	36.29	1.53	1.02	.161
New York	(14)	36.00	37.57	1.57	1.57	.071
Omaha	(24)	36.83	38.63	1.79	2.80	.005
St. Louis	(24)	36.75	37.67	0.92	1.58	.064

[a] Highest mean possible is 42.

TABLE 4:12

Will/Won't Be Active in Community

	(N)	Pretest[a] Mean	Posttest Mean	Mean Gain	t-value	p=(1-tail)
All Students	(167)	5.68	6.23	0.55	6.31	< .001
Chicago	(16)	5.31	6.00	0.69	2.71	.008
Flint	(6)	5.50	6.33	0.83	1.75	.070
Gary	(9)	5.22	6.67	1.44	2.60	.016
Indianapolis	(52)	6.11	6.44	0.32	2.75	.004
Kansas City	(17)	5.82	6.24	0.41	1.38	.093
New York	(14)	5.93	6.00	0.07	0.19	.423
Omaha	(25)	5.80	6.36	0.56	2.68	.006
St. Louis	(28)	4.96	5.82	0.86	3.96	.001

[a] Highest mean possible is 7.00.

The pattern of results for these scales was again virtually the same as in 1980; they scored high on the pre-test and significantly higher on the post-test. There's a difference between believing and saying something and actually doing it, but this data and others suggest there may well be more than rhetoric to such statements as:

> "I want to spread the joy and love of this community all over the world, and make my school and community a more loving and peaceful and trusting society."
>
> "NLC made me want to become a part of the things that happen there instead of just sitting back and criticizing them."
>
> "I'd like to develop a special center for the elderly who are being taken advantage of by the rest of the community. For example, if they are overcharged by the gas company and are unable to fight for their rights, we take over."
>
> "I've promised myself I will go back to school and try to make some changes in making my school a more loving place. Maybe start a community service group."
>
> "I plan to be the best student council president possible and do the most productive things possible."
>
> "If we, as leaders, are to play an effective role in the future, then we must begin now; leadership for a just society begins today, not <u>tomorrow</u>!!"

Self Reports on Personal Growth

During the Synthesis exercises, students were given a list of 30 "Signs of Psychological Health and Maturity" (see Appendix C). From the list they were to indicate the areas which they felt had been enhanced by the NLC experience and, for the most important among them (in their view), to indicate some event or occasion which had positively affected them in those areas. Their responses are given in Table 4:13.

The individual items were given an overall "Impact Score" which was derived by weighting the responses ("Strong Impact" = 5, "Some Impact" = 4, etc.; adding a score of 5 for each time an item was listed as one of the 5 areas of greatest impact; then totaling these and dividing by the number of respondents). This Impact Score is listed along with the percentage of times it was listed as having "strong" or "some" impact, as well as the absolute number of times it was listed as one of the 5 highest areas of impact.

The main information conveyed by this table is that participants felt that the NLC had a powerful impact on especially those aspects of personal psychological health and maturity: openness to new experiences and ideas, valuing and acceptance of others, working effectively with others, experience of joy and satisfaction, and the ability to act responsibly and productively. Further, the general areas of greatest impact largely revolve around their increased acceptace, comfort with, love and concern for others. The area of lesser impact was on more self-directed issues such as personal insight, self esteem , and self image - though in absolute terms the reported impact was very strong here as well. To the degree this represents a real difference, the finding is consistent both with other formal measures and the explicit NLC "curriculum" where issues of community superseded those of individuals. Part of this seems guided by ideology, and part is emphasized - even necessitated - by the powerful experience of building a working sense of community

amongst so large and diverse a group of young people.

TABLE 4:13

NLC Impact on Personal Growth

Item #	Description of Item	Overall Impact Score	Had "Strong" Positive Impact	Had "Highest" Impact[a]
8	Open to new experiences	6.85	74%	68
15	Enjoys, able to work with different people	6.36	79	57
14	Sees/values uniqueness of others	5.71	65	40
12	Moments of intense joy and satisfaction	5.61	64	40
13	Treats others in a humane manner	5.32	59	20
18	Able to solve problems creatively	5.31	49	22
21	Can learn from disappointment/failure	5.26	54	30
6	Responsible/accepts consequences	5.22	53	24
9	Risks interacting with others	5.19	59	26
16	Capable of love, deep involvement	5.18	68	22
7	Assertive and independent	5.10	54	18
2	Accurate sense of what can/can't do	5.09	47	22
10	Open to new ideas, suggestions	5.07	51	24
22	Sense of doing something worthwhile	5.06	59	20
1	Sees self as likeable and capable	5.03	47	25
11	Approaches life with sense of discovery	5.02	41	26
17	Warm sense of humor	4.99	37	16
5	Conscious set of values/beliefs	4.98	49	20
19	Gets things done, productive	4.74	43	19
3	Insight into self	4.73	33	15
20	Tolerant of ambiguity	4.62	40	16
4	Aware of impression s/he makes on others	4.43	27	17

[a] Refers to number of persons who selected it as one of the five areas of very strongest personal change.

Part of the intent of this questionnaire was to draw some conclusions about the impact of specific elements in the camp experience. The responses were, unfortunately, not detailed or pointed enough to allow this to be done systematically. However, the student comments below do provide some insight on how selected parts of the camp experience were viewed by the participants.

> "After sitting through all the seminars and seeing what is wrong in this world it made me want to go out and do something to make the world more fair."
>
> "A lot of times when we're in council circle or on Baldy you could see the meaning much clearer about life."
>
> "I basically trust people, but not total strangers. But the low ropes seminar really helped me to let others help me."
>
> "Here you can't help getting to know and trust other people. Many of the activities just force you to. That's good."
>
> "In the canoe seminar and in building the tipi I found that things often have to be done in a trial and error fashion with the anticipation of having to back up and start over -- always learning from past mistakes and thinking ahead."
>
> "Where I go to school there are only a few blacks and I was never with them. Now I feel comfortable with blacks as well as deaf people. I feel very good about this."
>
> "Usually I want teachers to spell out everything, but on my P.O.E. I saw that I can figure things out for myself."
>
> "During the course of the week we have all tried many new things. Some of the tasks like the ropes course or being blind (trust walk) were difficult but we all pulled through it together and were better people because of it. I now feel more comfortable with trying new things."
>
> "Through the adventure seminar (Hank Schafermeyer) I discovered that I thoroughly enjoy sitting and listening and being a part of nature. I got great satisfaction sitting on top of a sand dune or hill reflecting on nature and myself."

and so it went.

Summary of Questionnaires and Pre-Post Test Results

The data from the questionnaires reveal that the participants overwhelmingly pronounced the 1981 NLC to be highly successful, a powerful medium of leadership training, a scene in which they felt good about their own performance, and an occasion for personal growth and development -- particularly in their openness to new experiences and ability and inclination to respect, relate to, and to trust and support others.

The pre-post test results were also highly positive, but need a bit more explanation. The battery of tests administered was an exact duplicate of the test-battery given in 1980. The formal tests results in 1980 had been so strongly positive that it seemed prudent to check on that data, to test the reliability of what had been recorded. It is uncommon that a 10-day experience -- even a highly intensive one -- produces much consistent and significant changes, and thus there was strong interest in repeating the tests.

The first suspicion, that the absolute level of pre and post scores had been unreliably inflated, was diminished by the fact that scores of the 1980 and 1981 groups were strikingly similar. The variance of scores was never more than about 1 mean point and not statistically significant. The general pattern was for the scores of the 1981 participants to be slightly lower than those of their predecessors.

The most significant finding, however, was that the pre-post gains were even more positive in 1981 than in 1980! On 9 of the 12 scales and subscales the mean gains of the 1981 participants exceeded those recorded in 1930, and on 3 the gains were only very slightly lower.

The fact that the 1981 participants had somewhat lower pre-test scores leaves it open to speculation whether these larger gains reflect a more powerful

experience or whether some element of statistical regression may have been operating (relatively, not absolutely, because the scores were lower only in relation to 1980, not the expected level). What is not open to speculation, however, is the fact that for two consecutive years the NLC participants showed statistically significant gains on every scale and subscale in the test battery. This finding adds credibility to both the test instruments and, much more importantly, the NLC itself.

Stated more plainly, there is now evidence from 2 consecutive years showing the NLC to have a significant impact on participants' sense of personal and group efficacy, sense of personal and social responsibility, self esteem, acceptance of a democratic style of leadership, and approval and inclination to be active in improving their community.

To an inside observer of the NLC these results are no great surprise, nor are they the most convincing evidence of its effectiveness. They do, however, provide some objective check on the more subjective observations, questionnaires, and interviews which provide an even clearer picture of the impact of the NLC.

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SECTION FIVE

Sources of Impact

The data reported thus far indicate that the 1981 NLC was a great success in the eyes of the participants and that participation in it had a positive impact on personal and social development as measured by pre and post test scores. The most logical question is why or how was this accomplished? What factors, or combinations of them, contributed to the feeling and evidence of success?

This chapter focusses on four possible sources of explanation: the participants themselves; the ratings given to central elements in the formal program; the basic seminars; and the informal curriculum of the NLC.

Participant Characteristics

Only four bits of demographic data were recorded by the participants: sex, grade in school, ethnic background, and city or region. The pre-post test scores were subjected to a series of t-tests and examined via an analysis of variance. There was no clear evidence that any of these factors had a significant impact on the amount of gain registered on the tests in the test battery. There were, however, some kinds of differential impact that may be worth pursuing by more sophisticated means in another evaluation.

When the composite scores of the various city/region groups are compared, there appear to be differences in how much each of the groups gained from the NLC. The New York group, for example, had a pre-post mean gain that was higher than the composite mean gain on 5 of the 6 major tests while Indianapolis' gain was lower than the overall mean gain on 5 of the 6 tests. When age, grade, pre test scores and ethnic background were factored out (through

analysis of variance) however, the gains of these groups relative to other city groups was exactly reversed; the gains of New York youth was less than those of the others, and those of Indianapolis youth were greater. The differences accounted for by grade, race, and sex were not (as discussed below) significant enough to satisfactorily explain this kind of reversal. There must have been other factors operating, factors about which we had no direct information. Possibilities that come to mind include degree of preparation, previous camp experience, academic/intellectual level, socio-economic status, or the combination of experience of different campers.

There were two demographic characteristics that had a consistent, though not statistically significant effect on pre-post gains. With other major elements factored out, 12th graders showed greater gains than 11th graders, and females greater gains than males in every test in the battery. The differences were not strong enough statistically to allow any firm conclusions to be drawn. However, the consistency of the trend suggests there may be something like a "maturity" factor operating such that the more mature a person is (and, on the whole it's reasonable to assume that 12th graders are generally more mature than 11th, and, during mid-adolescence, females more mature than males) the more he/she will gain from the NLC experience.

In summary, there was no statistically significant pattern of differential impact discovered by the analysis. The most reasonable conclusion to draw, therefore, is that the individual characteristics of age, sex, race, and the "catch-all" of region, were not strongly related to what or how much a person gained from participation in the NLC. It was further suggested that it may be possible to eventually identify personal factors, or combinations of factors

(such as those indicating "maturity") that perhaps could be useful indicators of the kinds of youth that will benefit most greatly from a program like the NLC.

Rating of Formal Program Elements

As a part of the post test, participants were asked to rate the central elements of the formal NLC program. The question asked was not how much they enjoyed them, or how "good" they were, but the degree to which they felt "empowered" by them. I'm not confident that this qualification was clearly understood or considered, but it is what was asked. The responses, whether a measure of felt empowerment or general popularity, are reported in Tables 5:1-3.

TABLE 5:1

Empowerment: Seminars/Total Group Experiences

	(N)	Agree Strongly	Agree Quite a Bit	Agree a Little	Dis-Agree	Disagree Strongly	Mean Score[a]
Spaceship Earth	(169)	30%	33%	30%	7%	1%	2.15
Moral & Ethical	(168)	71	20	8	1	-	1.39
Communi-cation	(169)	43	31	20	4	2	1.91
Self & Leadership	(167)	75	22	4	-	-	1.29
Evening Ses-sions/Talks	(164)	59	34	7	1	-	1.49
Synthesis	(164)	46	42	10	1	-	1.66
Overall Experience[b]	(168)	89	8	1	2	-	1.15

[a] The lower the mean, the stronger the agreement.

[b] Listed in questionnaire as "overall experience of 250 people living and working together".

As can be seen from Table 5:1, all the formal program elements received rather high ratings, with the highest reserved for the "overall experience". Among the seminars, the strongest ratings went to Self in Leadership and Moral and Ethical. Based on data from discussions and questionnaires it seems at least part of the explanation for their rating stems from the fact that both incorporated memorable outdoor challenges in the curriculum. The Self in Leadership seminar, for example, was almost exclusively referred to as the "Ropes Seminar":

> "On the ropes seminar my group believed that I could do things which I thought were impossible. Needless to say, I completed tasks which I could not have done without this support."
>
> "A big part of growing up is to take responsibility for making your own decisions. When you find that you have failed and blame yourself but also that you can learn from that experience -- you have grown. Saw that most in the rope (Self and Leadership) seminar."

while Moral and Ethical was known as the "canoe" seminar:

> "In the canoe seminar I learned that you can't always rely on people to always give you directions -- you have to do things on your own: like making lunch and planning how to get home."
>
> "I found out that the answers to the questions are not going to be very evident and it's going to take a lot of assertiveness and trying new things. I particularly found that in the canoe seminar, that I was going to have to be bold and speak up with confidence if I wanted everyone to get a fair portion of the food."

Whether the explanation be that the integration of outdoor challenges with curricular aims is a particularly potent teaching strategy or that it's closer to student expectations in a camp setting -- or both -- the model consistently received strong approval in all parts of the program. Even the most-commented-on evening speech was seen as a combination of elements:

> "Perhaps one of the most touching and meaningful experiences during the camp was when we watched the sunset on Vesper Dune while listening to the words of Sister Mary Ann."

Of course, this is not to ignore the testimonials given to Communications:

> "Through the communications seminar I learned to be more aware of others. I can respond better to them, and tell now they feel by their actions, so then I can set about to make them more at ease."

or Spaceship Earth:

> "The thing that made me see reality in different parts of the world was the food we had in Spaceship Earth. Also saw that if everyone got upset when things didn't go their way things would not get done and this would be an extremely selfish world. I guess it is already."

While the general approval of the seminars and other total camp experiences was very high, the approval of the Pursuits of Excellence (POE) was even higher. These results are summarized on the following page.

The POE's are divided in Table 5:2 by length and by whether they were mostly off-grounds and action/outdoor-challenge-oriented ("Green Schedule") or on-grounds and more classroom or academic-oriented ("Blue Schedule"). While the correlation is far from perfect, the tendency was for the longer experiences to rate higher than the shorter, and the off-ground experiences to rate higher than those on-grounds. On the Green Schedule, for example, 10 of the 12 POE's had means that rounded off to 5 (agree strongly) while this was true on only 5 of 10 on the Blue Schedule. As importantly, however, <u>all</u> the POE's, of whatever format, received ratings that rounded of at <u>least</u> to 4 (agree quite a bit).

Table 5:3, on page 38, presents similar data on the Skill Exploration periods that ran for 2 hours each of the four days when basic seminars were held.

The distinctions between the Green (action/outdoor) and Blue (academic/indoor) schedules were not so clear and consistent for the Skill Explorations - and neither was the pattern of ratings. Of the four highest-rated sections -- "Listening to the Body", "High Ropes", "Ethnic Cooking", and "When God Made Me He Must Have Had a Bad Day" -- two were from each schedule. Nonetheless, there was some difference

TABLE 5:2

Empowerment: Pursuits of Excellence

	Number of students replying:[a]						
	(N)[b]	Agree Strongly	Agree Quite a Bit	Agree a Little	Dis-agree	Disagree Strongly	Mean Score[c]
Green Schedule - 48 hour experience							
Migrant Worker	(13)	13	-	-	-	-	5.00
Heart to Hart	(11)	9	2	-	-	-	4.82
Who. Riv./Montague	(10)	8	2	-	-	-	4.80
Pere Marquette	(9)	9	-	-	-	-	5.00
Fdm. Train/Biking	(8)	5	2	1	-	-	4.50
Tipi Trek	(7)	5	2	-	-	-	4.71
Trip to Somewhere	(5)	4	1		-	-	4.80
Green Schedule - 24 hour experience							
Level Above Trust	(20)	18	1	1	-	-	4.85
Older Ways	(16)	12	4	-	-	-	4.75
White River Canoe	(16)	13	1	2	-	-	4.69
Trip to Nowhere	(11)	4	4	1	1	1	4.10
Small Town Expl.	(10)	9	1	-	-	-	4.90
Woman's Journey	(9)	9	-	-	-	-	5.00
Good Samaritan	(9)	6	-	2	-	1	4.11
Blue Schedule - 48 hour experience							
Song/Dance	(10)	9	1	-	-	-	4.90
Blue Schedule - 24 hour experience							
Magic of Theatre	(22)	15	5	-	1	1	4.50
Songwriting	(16)	15	-	1	-	-	4.88
Craft House	(13)	6	3	3	-	1	4.08
Brg. All Back Home	(10)	9	1	-	-	-	4.90
Sex Roles	(10)	3	5	-	2	-	3.90
Seeing I	(9)	2	1	5	-	-	3.63
Newspaper	(8)	5	2	-	1	-	4.38
App. Tech.	(6)	1	3	2	-	-	3.83
35 mm	(4)	3	1	-	-	-	4.75

[a] Absolute number used because % would be misleading for small sections.

[b] The 'n' is smaller than actual number of participants - several no responses.

[c] The larger the mean the stronger the agreement: 5.0 = all agree strongly, etc.

TABLE 5:3

Empowerment: Skill Explorations

	Number of students replying:						
	(N)	Agree Strongly	Agree Quite a Bit	Agree a Little	Dis-agree	Disagree Strongly	Mean Score
Green Schedule							
High Ropes	(50)	44	6	-	-	-	4.88
Sailing	(27)	16	14	5	2	-	4.19
Dance	(33)	15	9	6	2	1	4.06
Solo Canoe	(23)	12	4	5	1	1	4.09
Bgn. Tennis	(20)	5	9	6	-	-	3.70
Sandcastles	(18)	3	2	7	6	-	3.11
Paddle Power	(17)	8	5	4	-	-	4.24
Songwriting	(14)	9	4	1	-	-	4.57
Horseback	(14)	7	3	3	1	-	4.14
Jogging	(12)	7	4	1	-	-	4.50
Intr./Swimming	(12)	10	1	1	-	-	4.75
Barbershop	(12)	3	3	4	2	-	3.58
Biking	(11)	5	5	1	-	-	4.36
Photo Journalism	(11)	2	5	3	1	-	3.73
Gymnastics	(9)	1	3	3	1	1	3.22
Ethnic Cooking	(7)	6	1	-	-	-	4.86
Basic First Aid	(5)	2	1	-	2	-	3.60
App. Tech.	(3)	2	-	1	-	-	4.33
Ecology	(2)	1	-	1	-	-	4.00
Blue Schedule							
Silk-screening	(54)	9	14	21	7	3	3.35
ESP	(38)	16	9	8	4	1	3.92
When God Made Me He Must Have Had a Bad Day	(24)	21	2	1	-	-	4.83
Newspaper	(21)	7	5	7	2	-	3.81
Pottery/Origami	(21)	3	6	12	-	-	3.57
Peer Counseling	(17)	8	3	4	1	1	3.94
Leather	(16)	6	-	7	3	-	3.56
Clowning	(16)	8	2	6	-	-	4.13
Macrame	(14)	5	4	3	1	1	3.93
Energy Simulator	(13)	4	5	3	1	-	3.92
Interpersonal Relations	(13)	6	7	-	-	-	4.46
Career Plan	(12)	3	4	3	1	1	3.58
Assertiveness	(11)	6	4	1	-	-	4.45
Bus. Mtg.	(11)	4	3	3	-	1	3.82
Stained Glass	(8)	3	-	5	-	-	3.75
Listen to Body	(7)	7	-	-	-	-	5.00
Choral Speaking	(5)	4	-	1	-	-	4.60
Community Org.	(3)	2	-	1	-	-	4.33
Bio-Med. Ethics	(3)	-	1	2	-	-	3.33

with 13 of 19 sessions on the Green schedule rating 4.0 or higher and 7 of 19 on the Blue schedule doing so.

In summary, the participants gave the highest ratings to the overall camp experience and secondly to the POE's, generally speaking (especially those featuring off-grounds experiences of 48 hours), then the seminars (especially those with outdoor challenges), evening programs, and, finally, the Skill Explorations.

In the section that follows, the participants' views on the impact of the Basic Seminars are discussed in greater depth.

Basic Seminars

The first four days of the NLC are dominated by the basic seminars. To get specific feedback on the impact of this aspect of camp, the participants were asked to discuss them in small groups and to summarize the main point(s) or purpose(s) of each seminar and to comment on whether they saw the time spent in them as a good use of the first four days. About 30 groups were formed, and every group, without exception, judged this to be a good way to start camp. Four or five groups were emphatic about it ("excellent," "the best way") and four or five said "Yes, but" ("a little too long," "sometimes boring"). The values cited were not directly those of the seminars themselves, but that they broke barriers, they got things moving and got people involved. The dominant comments were: helped people get to know and appreciate one another; learned about self and expanded own limits; good preparation for rest of camp generally; got us active right away. There were few suggestions for future NLC's with only two ("too long," "make more interesting") appearing more than once (5-6 groups).

> "Yes, because it taught you different skills you needed for the rest of the conference (example, communications in small town), set the stage for the rest of the conference, helped you get acquainted with other campus, and helped you overcome inhibitions."

"Yes, this definitely was a good use of the first four days. Although we complained of having no free time, this was a way of keeping us going."

"Yes, it was a good start. Thought that seminars would be like classrooms - dull, boring. From titles would never have thought that seminars would be about leadership."

"Good way to start. Some seminars too long! Boring. Writing, talking, listening." What's wrong with that?" "Boring, need a break."

There were particular ideas and features of each of the seminars that predominated in these discussions, and these are summarized below.

Self and Leadership.

Here the key word was "trust" which was used by every single discussion group to describe the point of the seminar. The second big idea was "working together as a group" (19 people). The third (8 groups), was some variation of pushing oneself to the limit, out of comfort zone, and in so doing discovering more about yourself and your own competence. From the student comments, the key feature of the seminar was the low ropes experience - it, in fact, being virtually the only part specifically mentioned.

"Trust is a virtue. You have to trust yourself before you can trust others. We can work out our problems through teamwork."

"To trust people in situations that you would never have thought you would. It taught you to depend on others, and to let them know that you, yourself, are trustworthy."

"The best. Purpose: trust and to develop interdependence in a group. Cooperation, group effort. Each person played a major role. Made you feel needed and appreciated. Didn't hold lunch at stake - so didn't feel threatened." (My note: a comfort zone they much needed to stay within?)

"Although pushing your comfort zone is good, to push too much only makes you irritable."

Moral and Ethical Dimensions of Leadership.

Here the key idea, in the participants' view, was sharing with and helping one another (18 groups). The second (10 groups) was that the poor and handicapped

are neither useless nor helpless. They have more power than they (and others) realize and need to assert it. The other 3 big ideas (8 groups each) were that it taught one to empathize with the needs of others, that in a pinch people don't often do so, and that life just isn't fair. The elements of the seminar most referred to were canoeing and sharing (or not sharing) lunch.

> "It showed the real and true sides of people, how they really felt about others. If something doesn't directly affect you, you don't care about it...The selfishness of the first world; how before we left we all had decided to be one big family and to share as one, and when they got it they made themselves look good by bragging how they gave them this and they gave them that."
>
> "Rich people forget about other people and spiritual and emotional feelings. Showed 3rd and 4th world could still be happy without materials (singing); we were happy until we saw what others had."
>
> "We learned to stick up for your beliefs. If you feel strongly about something, don't always follow authority. Instead, challenge it. Sometimes life isn't fair, and in that particular seminar we realized how unfair it is."
>
> "Taught us to appreciate what we have. All emphasis should not be placed on material things. Some intangible things are very important, like love. We can love and identify with nature, people who are handicapped, and the poor."
>
> "Cooperation, sharing, leadership, support, helping. Realized that just becuase you're handicapped you're not helpless."

Communication in a Pluralistic Society

The major idea reported was the dual one that communication is important and that words alone convey only a small part of any message we communicate or receive. Most of the comments referred to the "other ways" we communicate -- nonverbally (body movement, expression, etc.) -- and how one needs to be more self aware, observant, attentive to small details, etc. Participants also commented on the persuasive/manipulative power of the media and techniques of speakers.

"We learned how the world communicates verbally and non-verbally. We also learned the importance of communication."

"Every action you do has a meaning. You don't have to do things verbally for someone to understand you."

"Airport part got a person to talk. Felt self-conscious when I had to stand up front and made people notice different thing. Made me do something I normally wouldn't do."

"Poor people can be manipulated to see things the way business people or others in power want them to see them."

"We learned to see ourselves as others see us."

"Communication helped in the small town exploration by communicating with the people with gestures as well as speaking."

Futures - Spaceship Earth.

Three big ideas were reported on. The first had to do with increased awareness of injustice and the unequal distribution of wealth and power; the second, relatedly, was the need to recognize interdependence and need for a worldwide perspective; the third was awareness of energy/resource limits and need to conserve and to develop new sources of energy. The features of the seminar most frequently mentioned (positively) were that of the unequally distributed lunch and what they learned from it, and, to some degree, the computer simulation. The most negative comments referred to a sense of being confused at times, feeling left out of activities, and some standing around wasting time ("one person turning a screw while 15 stand around doing nothing").

"To realize future generations will be affected by the actions of our present generation. A leader must care about them."

"Made you realize the world isn't fair; how you have no choice in the position you are born in; people will have to economize and share resources."

"To stress the world's economic situation and to show that the U.S. should be more generous with its wealth - which is many times easier said than done."

> "Made you realize what the third world has to deal with, gives you a good awareness of how much we have and how fast we're using up resources. People in the first world act guilty about it, but they still turn their backs."
>
> "The seminar seems to present to us knowledge of the whole world, not just our cities. It showed us the injustrice that occurs throughout the world."

The purpose in taking an in-depth look at the seminars was to see if the large block of time (4+ days) allotted to them is warranted by the results. The conclusion of the participants is that it is. The value is seen partly in terms of the conscious curricular goals, partly as building skills and confidence for the POE's, and partly (in their view, equally or greater) as a vehicle for building a sense of unity, commitment, and community among the diverse peoples of the camp. All of these are important accomplishments. While it's possible they may be attainable by alternative means, it is clear that they are presently well-achieved by the structure of the seminar days.

Combination of Elements

The NLC experience is no source of comfort for those who desire simple success-formulas or single-factor explanations. Data from interviews, observations and questionnaires all suggest it is a combination of factors that make it work. Some seminars were better-liked than others, for example, but even the lowest-ranked one was given high ratings by most participants. Similarly, a few found the evening speakers boring, and one camper said they were biased:

> "I felt as though someone was trying to sway my political beliefs to conform with their own."

but more had quite the opposite impression:

> "The camp has stressed openness and change. The manner of evening speakers showed this by their being open with their ideas but not pushing them on anyone. They set an example of being open-minded."

The obvious conclusion is that it is the variety of elements that allows the experience to touch so many different people and this combination that gives them power.

As important as the formal program, however, is the informal curriculum of the NLC: a staff that models dedication and caring, the intangible impact of living amidst natural beauty (and the tangible one of doing so without some modern conveniences), and more. Most important of all, perhaps, is the task of living, sleeping, learning, eating, problem-solving, and socializing together in a large and diverse community. This fact looms so large in the comments of the participants that one suspects that the real purpose and value of the planned programs is not formal instruction, but to provide a vehicle for facilitating the formation of a community. The participants <u>live</u> the curriculum of the camp to more dramatic effect than any formal institution could accomplish.

Three elements seem critical in making this community-building so profound an experience for the participants. The first is the very fact of diversity, of young people being thrown closely together with kinds of people they would not ordinarily be with:

> "Since I've been here I've done many things I have never done before. I was able to go on an overnight trip with all white people and be the only black. I enjoyed myself and didn't stop to think about being the only black except when I thought about how I wasn't thinking about it."
>
> "Coming here was my first experience to camp being surrounded by hearing people. My life has been established to have a heart of love for everyone, so when I came here to a different world that I wasn't used to --- I kept the same feelings."
>
> "Before, I did hold a lot of prejudices and was afraid of some races. Probably because I haven't been exposed to all of them. But now, it's a person and not color that really counts."

Secondly, the program held cooperation and community as high values and constantly placed people in situations where the values were experienced and applied:

> "In my SEP of Ethnic Cooking I was involved with many different races - black, Spanish, Dominican, white. While enjoying our creation among much laughter and fellowship I realized that this was what the world was all about: sharing, caring - regardless of background, skin color, or economic class."
>
> "I learned some things from failure. On the tipi trek we spent a long time building the tipi (without the counselor's help) and then found out we did it all wrong. We had to take it down and start over - until finally We succeeded!"
>
> "I've seen I don't always need everything spelled out for me. Being that we had to figure out our own answers, the NLC has made me a more creative person."

Thirdly, the participants themselves made it possible. They came expectfully, worked and played with high energy, and remained focused on the deepest goals of the camp. It was as if each was bound and determined to make this a good experience for themselves and others:

> "Interacting with others has been very risky for me and I am surprised at how much of this I have been involved in and at how much I have enjoyed working and living with people who are different from me. Also, I have practiced my skills for treating others well."
>
> "I've seen I'm someone special and I possess qualities, and undiscovered abilities, but I must work hard and strive to find them by pushing myself."
>
> "I can be a good true friend to everyone if I would stop being so selfish."

They did not find their efforts unrewarded:

> "I felt that as the week progressed everyone developed an increasing appreciation of loving and caring. The mixture of races made me realize the sameness of mankind, how everyone is capable of good if given the right opportunity."
>
> "If we at NLC can manage to get along with people of all cultures, everyone else should be able to if they try."

SECTION SIX

Three Special Issues

This chapter focuses on three issues on which special emphasis was placed and for which a more detailed analysis was requested. The first is on the participants' comprehension of what was taught about leadership, the second is participants' feeling of success in learning to live with people from different backgrounds and racial/ethnic groups from their own. The third focus is on the experience of the teacher/advisors who accompanied their students to the NLC, and the resource staff who provided instruction and leadership throughout the camp.

The Servant Leader

The particular brand of leadership advocated and practiced at the NLC is that of the servant leader. This kind of leader is more a helper than a hero, and attains and asserts leadership by empowering rather than overpowering the people with whom s/he is associated.

As one test of the degree to which participants came to understand and accept that conception of leadership, they formed themselves into self-selected small groups near the close of camp to discuss the question: "...What would you say now about what it means to be a leader?" Their responses were highly congruent with the notion of servant leadership, and they are summarized below along with some speculation as to how much of this understanding may have been a result of the NLC experience and what contributed to it.

Participants talked about "the leader" as a person and about "leadership" as a role and set of tasks. In both contexts there were elements of the "powerful boss" as well as the servant leader, with the latter idea clearly being dominant in all the discussion groups.

The Leader -- Personal Qualities

A vast array of adjectives were used to descirbe the kind of person who acts as a leader. Some of these depict the traditional image of the powerful personage: aggressive, has charisma, outspoken, strong, a "take charge" person, able to control large crowds, and the like. A second set of adjectives described traits that would well serve any leader -- or person: competent, brave, good ideas, honest, hard-working, responsible, self-aware, confident, and able to learn from failure. The largest number, however, suggested traits that would more uniquely apply to a servant-type leader. The three most commonly mentioned traits were: open to new ideas and experiences, patient and calm, and reliable and responsible, along with such as, humble, unselfish, and kind.

The Leader: Interpersonal Skills/Values

The participants placed even greater emphasis on the interpersonal skills that are required of a leader. There were a handful of references to being a boss and organizer, but the overwhelming majority found on traits more suited to empowering than directing. These skills, listed below in order of frequency were: good listener, trusts others, understand/put self in place of others, blind to sex, race & religion, trustworthy, cooperative, has care and compassion for others, respectful of others, likes people, can compromise, doesn't put others down, and can delegate responsibility. Participants in one group spoke for many in summarizing this changed image of a leader:

> Before (NLC): a leader is strong, aggressive, commanding, his word is law;
>
> Now: a servant, understands, takes responsibility but is open about ideas and listens - all much more on a personal level.

Leadership

When the focus was on what leadership itself entails, the most common idea -- mentioned by nearly every group -- was that it involves being a "servant." The idea was elaborated on by explaining that while servant leadership means taking responsibility, it also means following as well as leading, making sacrifices, working hard -- often at things others won't do, and helping bring out the best in others. The following statements illustrate the general flavor of the responses:

> "There's more to leadership than power. It's serving others, getting into it for the people, helping them to better life... not for personal glory."

> "A leader is best when people barely know he exists. Not so good when people obey and acclaim him. Worst when they despise him. But of a good leader, when his work is done and aim fulfilled, the people will say 'we did it ourselves.'"

A few groups, about 2 in 5, went a step beyond the question asked to affirm that leadership also demands a clear set of personal beliefs and willingness to stand up for them:

> "You need to have spiritual strength that comes from inside... and to stand up for what you believe in even when you may have your family, job, home and friends at stake."

and a vision of just society:

> "A leader has to have a sense of what is good and just; not only for the immediate community you're working in, but what is just and fair in the larger world."

The sources from which this conception of leadership may have been learned are many. It was taught and advocated throughout the program -- from the basic seminars to pre-meal thoughts and many of the phrases were on respondents' papers. More importantly, it was modeled by the staff and administration of the NLC -- including the many who had ample charisma to carry off a more overbearing style. Finally, there were frequent opportunities within the formal program for the young people to actually practice the servant style leadership and to experience

its effectiveness.

Intercultural Experience

To help young people of different backgrounds live and work together cooperatively is, at the NLC, an ideological goal and a practical necessity. For these reasons, and because there had been some underlying racial tension in the previous (1980) NLC, the participants were asked to discuss the issue directly in small groups. They were asked to rate the attainment of the goal on a scale of 1-10, to discuss what helped or hindered its attainment, and then to discuss whether the NLC experience had altered their feelings about the importance and possibility of people living together in harmony in their home schools and community.

The participants gave the NLC (and themselves) uniformly high ratings on this dimension. The overall ratings averaged to just under 9, and the most common rating was 10. This is a significantly higher rating (statistically) than was given in 1980 when the overall average was just over 8 and only a small handful rated it 10. From my own observations, this rating is reasonable -- both absolutely and comparatively -- at least as far as overt behavior is concerned. As one group stated it:

> "We all come from a society where there's a lot of prejudice. But we worked around that. There was no prejudice here - just a big family."
>
> "We've never experienced a culture mix like this before. We met so many people who were different from us, yet we united into a community and it didn't matter."

Further evidence of their being diminished racial tension is that in their discussions of cultural differences they did not focus exclusively on race. Economic differences were cited by many groups, along with differing personalities and general cultural differences. A number of groups (6) specifically commented

on overcoming their early fear of and prejudice toward people from New York:

> "For example, people from New York are nice. Most people stereotype them as gangsters and thieves, but we found out they're just like us."
>
> "At first we thought New Yorkers talked funny -- I could pick them out -- but now they're just people."

In considering what helped bring about these insights and this harmony, the basic explanation was the general experience of living and working together, of being encouraged and even forced to get along: in the cabins (the most frequently mentioned), in the seminars and POE's, and in everyday life at camp:

> "We had to work together (in certain situations) or the outcome would be rough."
>
> "We were constantly placed in conditions that forced us to operate in this way."
>
> "In the first days we were forced to cooperate by handicapping. This helped us to do it on our own..., even in minor things: volunteering to get food, help people; also sitting with strangers; being in cabins with people you didn't know."
>
> "It makes people feel good when you help others. You usually end up helping yourself in the long run."

One group offered the additional insight that the setting and program obscured economic differences and gave all a common goal and shared (high) status:

> "Here it doesn't matter what one's economic background is (no money to spend anyway). We're just here to help each other and learn. We all felt like leaders and so race and other differences did not matter. We are all equal."

A final bit of evidence supporting the achievement of the goal is that only one group even addressed the issue of "hindrance" to it's achievement -- a question that got a strong response the previous year.

The participants were not so sanguine about the possibility of transferring this cooperative spirit back home. While the direct response was that yes, they saw it now as even more important, and yes, they believe it's more possible, their extended comments were much more ambivalent and cautious:

yes, it can be done:

> "Camp helped us to learn that people with all differences can work together."

but things are different back home:

> "There is a mixture here at camp, but it doesn't mean it would be the same at other camps or when we get home."

where people are different:

> "Important and beautiful, but probably will never happen because people are not as open-minded as we were."

and maybe even this isn't real:

> "At camp all prejudice is gone - or diminished. Might be a cover-up. You have to live in the real world. There nobody's forcing people to act the way they are here."

People come together in a crisis and then split:

> "This place is utopian. You still know it's not real. It won't be the same at home. At home we get along but don't mix. Not possible in forseeable future."

But it just might be:

> "Proved it's possible here..."

if some things in society change:

> "People get along better when we are just together in schools, etc. Because if separated, say, by race, we tend to become isolationist about each other and can't work together toward a common goal."

> "At NLC there is a sense of trust and a degree of freedom. We believe we could live together and be happy in this kind of atmostphere."

and if we will act on what we learned here; both together:

> "In order for this to be accomplished we found it is necessary for everyone to work as a group for the same goal and with the same energy."

and alone:

> "Maybe it will happen if we encourage others and set an example."

Finally, it is my guess that there were several additional things that contributed to the in-camp racial harmony that was reported by the groups. One might be the fact of the questions being discussed in primary groups rather than by self-selection from the whole camp as practiced in 1980. The recorded comments seemed more guarded, and less vivid, than was the case in 1980. More positively, there were several structural and program changes that may have contributed. First there was a more even balance between white and minority participants which may have made the latter feel more comfortable. Black youth, for example, were more often in leadership and spokesperson roles than in 1980, which may reflect both increased opportunity and heightened sense of belonging, a sense of it being both acceptable and appropriate to assume such roles.

In addition, issues of race and racial injustice were addressed explicitly -- and early -- in the camp, black staff members and speakers were prominent in the first days of camp, and some changes in other areas were made such as the addition of disco dancing and of aerobics as an alternative to early-morning jogging.

In summary, while discussion on the causal factors must be focused in terms of hypotheses, there was strong evidence -- from my observations, from interviews with staff and participants -- that the 1981 NLC succeeded in empowering individuals "to live and work cooperatively with people of different city, school, racial, and socio-economic groups."

Adult Participants

Resource Staff

Staff Empowerment. The resource staff were asked, first, to comment on the degree to which the 1981 NLC allowed them to be productive and creative. On a scale of 1 to 10 they rated this goal an 8.8 with most rating it 9 and no one rating it lower than 8. The most common reason given for a high rating, by over half the respondents, was the freedom they were given:

> "The fact that I was allowed to make the decisions that were pertinent to the students. I did not feel hemmed in by a rigid set of expectations."

Almost as commonly mentioned was the fact that staff members themselves were able, creative, and committed and thus together created an atmosphere in which all were empowered to act on the best that is in them:

> "There was a compatible staff that was flexible and sensitive to the varied backgrounds of each co-worker."
>
> "The expertise of the staff and the willingness of everyone to pitch in and help."

Other factors mentioned by several people were competent direction and administration:

> "The thoughtful structuring of activities and attention paid to administrative detail..."

the good facilities, pre-conference information, work of the support staff, variety of teaching situations, and adequate resources. There was also some suggestion that the pressure of the experience was inspiring as well as tiring:

> "The same thing that happened to the students happened to the staff...In the high pressure environment of the first week there was literally no time to settle back into the comfortable excuses or routines that we have in our normal lives. So you did one of two things: worked to your greatest potential or fell apart."

That not everyone felt so inspired is suggested by the fact that the enormous pressure, especially time pressure, was the factor most commonly cited as getting in the way of

productivity and creativity. In fact, nearly all the negatives related to this in some way including: lack of breathing room, inadequate time for planning during the conference, number and variety of tasks required, the frequent falling behind in schedule, and lack of sleep.

The resource staff persons were asked, secondly, to rate the 1981 NLC on how successfully the students had been empowered to "undertake leadership for a just society." They generally rated the camp very highly in this regard (about 8 on a scale of 1-10) though several did express some concern about the longterm effects, and did feel there was a greater impact on leadership skills in general than on knowing how to apply them to building a just society.

> "I think it was superbly done. My only concern is that 10 days of anything, even something as powerful as this conference can't teach leadership or justice. I'm thankful there is action back in their home cities...the only real measure of what they got."

> "I don't feel that we empowered them at all. Society is not just and we tried to show them some of the faults and show them alternatives. The power to use what we taught is in their hands."

The factors cited as helping toward the goal of empowerment were the presence of models of caring and leadership, the basic seminars, experiences demanding creativity and leadership, and the speaker series. Also mentioned were the students' own ability and willingness, and the ethnic diversity of the NLC population. Hindrances cited were the lack of connection with the problems, challenges of the "real" world, brevity of the conference, lack of involvement by some campers, overexhaustion, large size of conference, and too few opportunities to take on real responsibility in camp (with opinions on both sides of whether this was the case in the 1981 NLC).

Staff persons who had participated in earlier NLC's were asked to compare them with the 1981 version. Twelve of thirteen respondents judged the 1981 camp to be better. The most common feature cited was the addition of groups of students providing more diversity among them. Other factors mentioned by at least two people were the extended POE's, later start to the day, teacher seminar, service staff,

speakers, and better quality of students.

Teacher/Advisors

The teacher/advisors were asked to rate, and comment on, the NLC as experienced both by their students and themselves. Their responses, while highly positive in general, reveal that there were really two teacher/advisor groups who experienced the NLC differently and had somewhat different opinions about it. One group participated in a special, intensive teacher seminar experience and the other spent more time in camp experiencing the NLC as participant observers with their students. In the paragraphs below, these groups will be cited separately whenever there is a significant difference in their perceptions.

On the whole, the teacher/advisors rated the NLC as being an excellent experience for their students. The mean rating was 4.30 on a scale of 5. There was a group difference, however, with the teacher seminar group rating it at 4.6 and the participant observers at 3.9. When asked what features impressed them and their students most favorably, the most common response of both groups was that of living and working together within a diverse community followed by formal program componenets (seminars and POE's). It's at least interesting to note that the teacher's perceptions of what made the NLC work closely paralleled that of their students - and to a greater degree than the perceptions of the resource staff.

The teachers were also asked to comment on the concerns voiced to them by their students. The one most commonly mentioned was lack of free time, with a scattering of other things such as food and facilities. Six teachers also mentioned student concerns about taking action back in their home communities: a strong majority of teachers in both groups expressed confidence that the NLC experience would strengthen the leadership programs of their own schools.

When asked to rate the NLC in terms of their own satisfaction, the difference between groups was more pronounced. The mean rating for the seminar group was 4.6 (7 excellent, 5 very good) and for participant observers 3.25 (2 excellent, 2 very good, 1 good, 2 fair, and 1 poor). Clearly those in the seminar had a more positive experience, in ways that will be delineated below.

First the teachers were asked if they were "comfortable in their role of teacher/advisors. All of those in the seminar group said yes, or mostly yes. None of the participant observers said they felt completely comfortable, with the problems mentioned including lack of role definition (most commonly) and feeling of isolation from other teachers and from resource staff. Those in the teacher seminar commented on the value of their seminar and closeness to other teachers as contributing to their comfort and complained only of the lack of time they had to spend with their students. In terms of their interaction with other teachers the experience of those in the seminar was highly positive both in terms of getting new ideas and forming friendships while the participant observers were much more ambivalent in those regards.

The members of the teacher seminar were asked a number of questions about the seminar and what they got out of it. The comments on the seminar were overwhelmingly and universally, positive. In discussing what was most useful about it they most frequently mentioned the experience of working and sharing together as a group, of learning about experiential education through doing it, and doing so under so able a person as Tony Richards. Some actual quotes can better reveal the flavor of the experience:

> "Getting away from the group to stretch on our own ... use our own expertise, not being 'spoon-fed'."
>
> "The intense experience of working in a small group of my professional peers..."
>
> "Working together for a common cause..."

"It has helped me reaffirm my commitment to kids and my program. I found people who still believe in working for the benefit of kids rather than themselves."

"Tony's approach to 'leading' a group gave me a new perspective. I learned the necessity of letting a group develop 'ownership' of a project, the importance of a 'neutral environment,' ...(etc.)"

"It was one of the most fabulous experiences of my whole life."

Section Seven

Staff/Student Recommendations

Student Recommendations

As part of the group discussion held on Synthesis Day the student participants were asked for their recommendations for future NLC's. The strongest recommendations were that there be future NLC's and that they ought not to change very much. Beyond that it is hard to generalize since for nearly every group's suggestion to change a given thing there was another group that did not want it changed -- even on such issues as having mirrors and more hot water. Among dozens of items listed there were four on which there was little difference of opinion and five more that stand out in that they were cited by more than one or two groups.

1. More free time (13 groups). This was usually accompanied by suggestions of how the time would be used, most commonly: reflect, write in journals, meet with friends.

2. Revise procedure for signing up for POE's and Skill Explorations so more people can get their first choice (11 groups) or, alternatively, have greater variety of them.

3. More opportunity for cabin and primary groups to do things together (6 groups).

4. Alter the schedule so things can start on time (6), with the most common suggestion being to shorten the basic seminar (5 groups).

5. Facility improvements (12 groups), especially, more hot water, cleaner bathrooms. Also, occasional requests for mirrors, electricity, plumbing that works, screened-in cabins, and equal facilities for all bays.

6. Various changes in seminars (10 groups), especially to shorten and/or make more active and interesting and "eliminate standing around in Spaceship Earth." It's important to note, however, that suggestions not to change them were equally numerous.

7. Various changes in POE's (10 groups), especially to make some (e.g., Women in Dunes, Small Town) longer (5), and have less instruction/more self direction (5), and more variety (3).

8. More dancing - of any kind (7 groups).

9. More social interaction between students and staff (4 groups).
10. Opportunity for return, reunion, or follow-up to NLC.

Several things were specifically highlighted as features that should be retained:

1. Rules -- From the 24 group reports, only two cited the rules as being too restrictive.
2. Close relations betwen students and staff (11 groups).
3. Service staff of former NLC participants.
4. Community council.
5. Square dancing and pop dancing.
6. Council circle activities, songs, speakers (2 or 3 groups thought there were too many, too long, speeches.)
7. Radio shows.
8. Having adults with them in cabins.

It should be noted that some complaints that were frequently listed by 1980 campers were not so mentioned in 1981. These were, especially: more, and greater variety of social activities, and more sleep. Also missing were calls for younger staff, conditioning alternatives to running, more emphasis on community problems, more intellectual challenge and clearer instructions before camp. All of these touched on areas in which there were deliberate changes in the 1981 NLC, and the changes were apparently successful.

Finally, one group offered an observation that bears special mention, but no further comment: "great selection of guys!"

Teacher/Advisors

About two-thirds of the teacher/advisors filled out feedback and evaluation sheets, and their recommendations are summarized below. As indicated earlier, there was to some degree two groups of teacher/advisors: those who had chosen to participate in the teacher's seminar and those who had not. The strongest

recommendations referred to the seminar and were made by members of that group.

The rest were more or less from both groups.

1. Repeat something very much like this year's special seminar - preferably with Tony in charge again.

2. Provide teachers ahead of time with more information on the content of the seminar and on experiential education. Suggested readings and a pre-conference seminar were specifically mentioned.

3. As this year, only those interested in being in the seminar should be in it.

4. Offer graduate credit for the experience.

5. Provide teachers with clearer information about the possibilities for and expectations of them at the NLC.

6. More processing of the experience (for teachers).

7. A selection (or informing) process that will more nearly guarantee that those teachers who come will really participate and have a positive attitude.

8. More specific pre-conference information about the schedule, gear, city night, POE's, materials available in store.

9. Especially for those <u>not</u> in the seminar, a clearer definition of role re: students and other staff.

<u>Resource Staff</u>

About three-fourths of the resource staff completed feedback and evaluation sheets and their recommendations are listed below by, roughly, their frequency of mention.

1. More planning time for resource staff -- some before, but more during. A special need was cited for opportunity to adjust plans and exchange information with other staff members (both to learn and to avoid duplication of efforts).

2. A number felt there were too many students in 1981, with problems of keeping on schedule being the most frequently-mentioned consequences.

3. Several (6 or 7) felt there was still not a clear enough connection made with the problems of the real, especially the urban, world.

4. A tighter, more uniform selection process to involve the highest quality of participants -- and ones who will really get involved in the experience. This could involve demanding more of the students, especially in commitment to follow-up activities.

5. Some adjustments in divisions of time were suggested including shortening the seminars to allow more time for Skill Explorations, or reducing them to 3 days and have POE's for three days.

6. Allow for students to take on more real responsibility during the course of the camp -- for example, to plan, appear in speaker series, etc.

7. More time in cabin and primary groups.

8. Devise a system that will give more people their first choice in skill exploration and pursuits of excellence -- or make opportunity for getting choices more equal.

9. Numerous other recommendations were cited by single individuals and these have all been passed on to the NLC directors.

In addition, there were several things cited as important ingredients that should be kept much as they are:

1. High quality and wide diversity of staff and administrative support and leadership.

2. Basic structure of program (seminars, POE's, etc.) and creative curriculum and methods.

3. Speaker series (a couple felt they were too critical of U.S., but most did not think so at all).

4. Certain innovations such as the service staff, community council, NLC Declarations, 48-hour seminars, greater ethnic diversity of camp and variety of entertainments and social activities.

Evaluator's Observations and Suggestions

In the evaluation of the 1980 NLC I began by commenting on three critical elements that explained the success of the program almost by themselves. I can only repeat them here. The first is the effective management of the Conference by people who exhibit the "unique blending of sense of mission and deep human concern enhanced by administrative skill and effective attention to detail." The second was the intelligence, skill, commitment, creativity and energy of the men and women on the resource staff. The third were the students themselves who were capable young people determined to make this a good experience for themselves and others. All three of these elements were markedly evident in 1981, and laid

the foundation for all that was accomplished.

With that as background I'll move on to some more specific characteristics regarding the 1981 NLC. I label them as such because, frankly, I'd hesitate to make any strong recommendations for changes in a program with such a strong record of success.

1. First of all, there were a number of recommendations by 1980 participants that were creatively acted on in 1981. Among the innovations were several which seemed especially effective and worth continuing: a) the new design for a teacher seminar featuring direct, off-campus experience; b) increased diversity among students and greater minority representatives; c) the focus around a single theme: Leadership for a Just Society; d) relatedly, the content emphasis of the speaker series; 3) greater differentiation of resource staff roles; f) expanded POE's with more opportunity for in-depth experience in a greater variety of settings; g) increased opportunity for students to take leadership roles: the Community Council and, especially, the drafting of an NLC Declaration; h) greater variety of evening events drawing on a wider range of resource people and meeting a wider range of interests; i) the involvement of former participants as service staff, and their own training received through the Action-Learning Program. These persons provided a critical link between the "adults" and "students" and their contributions cannot, I feel, be overemphasized; j) the offering of a creative alternative to morning jogging. As I write these I am thinking there were probably more, but some weeks removed from the experience these stand out in my memory.

2. There were several long-standing features of the NLC that are exemplary and truly must be continued. Most particularly, the unique integration of adventure, challenge, and curricular aims. Another will be harder to maintain as the NLC moves to regional centers. That is the exceptional calibre of staff persons being drawn from secondary education, universities, non-school programs, and being from far-flung corners of the U.S. and Canada. The diversity of staff combines with the diversity of students to make this a truly National conference for all. This in itself adds to the sense of being part of something special.

3. Some consideration may be given to altering the mix of formal program elements: seminars, POE's, Skill Explorations, and Speakers. At present there is some extra (if not wasted) time within most of the 5 hour seminars and some overlap between them. One could imagine making the seminars one hour shorter and adding time, diversity, and importance to the afternoon sessions. For example one or more afternoons could focus on particular world and community issues that leaders should have more in-depth knowledge of. Alternatively, the seminars could run for three days, and the POE's for three.

   Any change in this mix raises important choice issues: the relative value of larger-group, even all-camp experiences, versus smaller group activities;

value of hitting a few basic themes in many ways versus more diversity; merit of deliberate attempts to begin "transfer to an urban setting" versus focusing on powerful personal impact and creating impetus for later transfer and follow-up, etc.

4. Staff, teacher/advisors, and students ask each year for more free time and a somewhat more leisurely pace. There was a little more of this, for some, in 1981 than in previous years and with seemingly some benefit. But the pressure of activity seems also to add to the intensity of the experience. The biggest problem I can see in this is in relation to the staff who tend to feel inadequately prepared for some responsibilities, and unable to share plans and, in general, learn from and enjoy being with one another. They handle the pressure well, but may not feel like experiencing such pressure year after year. The differentiation in staff eased the pressure for some in 1981. A new mix of program elements as cited in #3 above could have a similar effect.

5. An important feature of the NLC is the diversity among the students. This diversity is a risk and creates apprehension -- and demands real effort in community-building. This risk, and demand, is precisely what underlies the immense satisfaction that comes with success. The point is that such diversity should be deliberately sought in the new regional NLC's.

6. The special teacher seminar should be continued. In line with teachers' suggestions advertise this ahead of time and embellish with suggested readings, pre-conference commitment, and opportunity for graduate credit.

7. Inform teacher/advisors ahead of time of opportunity to lead skill explorations so they can do some advance preparation if they desire. Seemingly, the opportunity to contribute is announced too late for them to contribute their best and not always be "one down" relative to other adult staff. The POE's probably cannot be prepared ahead of time as well as they can jointly be planned in camp.

8. This may not be a factor with the 1982 format, but the number of participants in 1981 was about the most that -- (perhaps greater than) -- can be handled with this camp format.

9. Find some way to assure more equal opportunity for students to get their choice for POE's, etc. It was not clear how - or if - there was some breakdown here, but students clearly felt there was.

10. The issue is often raised, including in some comments above, about how or whether an experience such as NLC translates into real action in an urban community. The issue is a thorny one suggesting a whole continuum of possibilities. On one end would be something like the old "Encampment for Citizenship" model with 10 days of issue-directed lectures and discussion sessions. On the other would be a strictly outdoor adventure experience. The NLC treads a unique middle ground and it is my personal opinion that it is a good place to be. One could wish for more of either, but must be realistic about how much can be accomplished in 10 days and, in relation to transfer, how realistically and enthusiastically one can address urban problems in a wilderness setting. This seems to me an inherent

limitation, and that to seriously aim for real transfer to urban settings demands conscious and systematic follow-up within them. The process can only be started, the spark ignited, in this brief and remote experience.

Finally, I must humbly submit that if all the above suggestions and issues were ignored completely, and a future NLC were run precisely like this and previous ones, it would almost certainly be a great success.

Congratulations to you all!

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APPENDIX A

Formal Program

NATIONAL LEADERSHIP CONFERENCE
1981

DAY 1 - WEDNESDAY, JULY 22

3:00 - 5:00 p.m.		
	Participant Arrival	Unload at Well Road
	Orientation Hike	Welcome by Service Staff, Adventure Staff Beach and Baldy Hike Luggage delivered to cabins
	Check-in and Cabin Assignment	Camp Office
	Open Activities	Basketball Swimming (4-6 p.m.) Squaw Bay
6:00	Teacher/Advisor Meeting: Tony Richards Jim Kielsmeier	Blazer Bldg.
	City Coordinators Meeting: Larry Williams	4-Way Lodge
7:00	Supper	Eating Lodge
	Pre-Meal Thought:	Clyde Ruffin and Performing Arts People
	(A different Primary Group will be responsible for the "Grace" or "thought" at each meal. When it comes to content, all who are in attendance should be taken into account. These expressions might be: 1) a thought, 2) a prayer or grace, 3) an expression of thanks. They might be carried out through such vehicles as: 1) voice, 2) music, 3) activity. Each will be limited to 60 seconds and should strive for creativity and beauty. A short moment of silence follows the thought. The Resource Staff will model the first Pre-Meal Thought. A separate sheet will indicate which group is responsible for which meals.)	
	Welcome & Meal Procedures:	Mike Thomas
	Evaluation Pre-Test:	Dan Conrad
8:00	All Conference Meeting Entertainment: Introduction to Night Acclimatization:	Council Circle Bob Stromberg Jim Kielsmeier, Jim Neale & Staff
10:00	Snack	Eating Lodge
10:30	Night Bell Cabin Meetings	
11:00	Lights Out	

DAY 2 - THURSDAY, JULY 23

6:30 a.m.	Wake-Up Bell	
6:45 - 7:30	Stretching and Conditioning Orientation for Primary Groups: Tony Calabrese and Pat Richards	Explorer Field
7:30 - 7:45	Quiet Time - Individual (People are encouraged to take a few moments of quiet for personal thoughts, writing or spiritual pursuits each a.m.)	
8:00	Meetings: Resource People Teacher/Advisors	 Blazer Bldg. Stonyview
8:30	Breakfast	Eating Lodge
9:30	City Group Photo Session: Tim Stout	Council Circle
	All Conference Adventure Games: Adventure and Service Staff	Baldy Draw
12:00 p.m.	Move to Seminar Sites	
12:15 - 6:00	BASIC SEMINARS (Lunch at Seminars)	
	Athens - Futures: Spaceship Earth Bill Kloppe	4-Way Lodge
	Delphi - Moral & Ethical Dimensions of Leadership Sr. Maryann Hedaa	Squaw Bay
	Corinth - Communication in a Pluralistic Society Clyde Ruffin	Blazer Bldg.
	Sparta - Self and Leadership Roles Hank Schafermeyer	Tennis Courts
6:00 - 6:30	Open Time/Camp Store Open for Business (Bring warm clothes and flashlights to supper)	
6:30	Supper	Eating Lodge
7:15	Skill Exploration Sign-ups	Meet at Orwig Chapel
8:00	Move to Vesper Dune	Meet at Tennis Courts, follow guides to Vesper Dune
	Entertainment:	Bob Stromberg
	Speaker Series:	Mike Thomas Jim Kielsmeier

10:00	Snack	Eating Lodge
10:30	Night Bell Cabin Meetings	
11:00	Lights Out	

DAY 3 - FRIDAY, JULY 24

6:30 a.m.	Wake-up Bell	
6:45 - 7:30	Stretching and Conditioning Primary Groups	Explorer Field
7:30 - 7:45	Quiet Time - Individual	
8:00	Meetings Resource People	Blazer Bldg.
8:30	Breakfast (Bring Seminar materials to breakfast)	Eating Lodge
9:15 a.m. - 3:00 p.m.	BASIC SEMINARS	
	Corinth - Futures: Spaceship Earth Bill Kloppe	4-Way Lodge
	Spartus - Moral & Ethical Dimensions of Leadership Sr. Maryann Hedaa	Squaw Bay
	Delphi - Communication in a Pluralistic Society Clyde Ruffin	Blazer Bldg.
	Athens - Self and Leadership Roles Hank Schafermeyer	Tennis Courts
3:15 - 5:15	SKILL EXPLORATION I - (See Sheets for Locations)	
5:15 - 6:30	Open Time/Camp Store Open for Business	
6:30	Supper	Eating Lodge
7:30	Entertainment: Clyde Ruffin	Council Circle
	Speaker Series: Rev. Kwasi Thornell "Race Relations in A Just Society"	
9:30	Snack	Eating Lodge
10:15	Night Bell Cabin Meetings (Election to Community Council. Every cabin will elect one member to the Council. Meetings each morning.)	
11:00	Lights Out	

DAY 4 - SATURDAY, JULY 25

6:30 a.m.	Wake-up Bell	
6:45 - 7:30	Stretching and Conditioning	Explorer Field
7:30 - 7:45	Quiet Time - Individual	
8:00	Meetings Resource People Community Council (Mike Thomas)	 Blazer Bldg. Stonyview
8:30	Breakfast	Eating Lodge
9:15 a.m. - 3:00 p.m.	BASIC SEMINARS	
	Delphi - Futures: Spaceship Earth	4-Way Lodge
	Athens - Moral and Ethical Dimensions of Leadership	Squaw Bay
	Sparta - Communication in a Pluralistic Society	Blazer Bldg.
	Corinth - Self and Leadership Roles	Tennis Courts
3:15 - 5:15	SKILL EXPLORATION II	
5:15	Open Time/Camp Store Open For Business	
6:00	Beach Suppers	Athens, Corinth - Meet at Council Circle Delphi, Sparta - Meet at Tennis Courts
6:30	Resource Staff Supper	Eating Lodge
8:00	Entertainment: Gordon Webber	Council Circle
	Speaker Series: Macler Sheppard "Justice in the Developing Community: The Community's Role and Responsibility"	
9:00	Resource Staff Talent Show: Bob Stromberg	
10:00	Snack	Eating Lodge
10:30	Night Bell Cabin Meetings	
11:00	Lights Out	

DAY 5 - SUNDAY, JULY 26

6:30 a.m.	Wake-Up Bell	
6:45 - 7:30	Stretching and Conditioning - Primary Groups	Explorer Field
7:30	Quiet Time - Individual	
8:00	Meetings	
	Resource People	Blazer Bldg.
	Community Council	Stonyview
8:30	Breakfast	
9:00	Church Services:	
	Protestant - Orwig Chapel	
	Catholic - Blazer Bldg.	
10:00 a.m. - 3:45 p.m.	BASIC SEMINARS	
	Sparta - Futures: Spaceship Earth	4-Way Lodge
	Corinth - Moral and Ethical Dimensions of Leadership	Squaw Bay
	Athens - Communication in a Pluralistic Society	Blazer Bldg.
	Delphi - Self and Leadership Roles	Tennis Courts
4:00 - 6:00	SKILL EXPLORATION III	
6:00 - 6:30	Camp Store Open for Business	
6:30	Supper	
7:30	Entertainment:	
	Bob Stromberg	
	Speaker Series:	
	Sr. Maryann Hedaa	
	"Liberation Education and the Just Society"	
	Evening Activities and Snack	
11:30	Night Bell	
	Cabin Meetings	

DAY 6 - MONDAY, JULY 27

8:00 a.m.	Wake-up Bell - Conditioning Optional	
	Quiet Time - Individual	

8:30	Meetings Resource Staff Community Council	 Blazer Bldg. Stonyview
9:00 - 10:00	Brunch	Eating Lodge
10:15	All Conference Meeting Entertainment: Clyde Ruffin Speaker Series: H. Dean Evans "Leader as Servant in the Just Society"	Council Circle
11:15	Introduction to Pursuits of Excellence and Sign-up Sr. Maryann Hedaa	
12:30 p.m.	City Meetings	Places to be announced
1:30	Lunch	Eating Lodge
2:15 - 4:15	SKILL EXPLORATION IV	
4:15 - 6:30	Planning for City Night	
6:30	Supper	
8:30	City Night Clyde Ruffin, Master of Ceremonies	
10:00	Snack	Eating Lodge
10:30	Night Bell Cabin Meetings	
11:00	Lights Out	

DAY 7 - TUESDAY, JULY 28

6:30 a.m.	Wake-up Bell	
6:45 - 7:30	Stretching and Conditioning	Explorer Field
7:30 - 7:45	Quiet Time - Individual	
8:00	Meetings Resource People Community Council	 Blazer Bldg. Stonyview
8:30	Breakfast	Eating Lodge
9:15	PURSUIT OF EXCELLENCE I	
1:30 p.m.	Lunch for In-Camp POE's and Staff	Eating Lodge

6:30	Supper	Eating Lodge
7:15 - 7:45	Camp Store Open for Business	
8:00	Film	Stonyview
10:00	Snack	Eating Lodge
10:30	Night Bell Cabin Meetings (Members of Bays still in camp consolidate into cabins with at least one resource person)	
11:00	Lights Out	

DAY 8 - WEDNESDAY, JULY 29

6:30 a.m.	Wake-up Bell	
6:45 - 7:30	Stretching and Conditioning	Explorer Field
7:30 - 7:45	Quiet Time - Individual	
8:00	Meetings Resource People Community Council	 Blazer Bldg. Stonyview
8:30	Breakfast Pursuit of Excellence I Ends	Eating Lodge
10:00	PURSUIT OF EXCELLENCE II Begins	
1:30 p.m.	Lunch for In-Camp Pursuits of Excellence	
6:30	Supper	
7:15 - 7:45	Camp Store Open for Business	
8:00	Film	Stonyview
10:00	Snack	Eating Lodge
10:30	Night Bell Cabin Meetings (Members of Bays still in camp consolidate into cabins with at least one resource person)	
11:00	Lights Out	

DAY 9 - THURSDAY, JULY 30

6:30 a.m.	Wake-up Bell
6:45 - 7:30	Stretching and Conditioning
7:30 - 7:45	Quiet Time - Individuals

8:00	Meetings Resource People Community Council	 Blazer Bldg. Stonyview
8:30	Breakfast	Eating Lodge
9:30	Conference Meeting: Bob Stromberg Review of Pursuits of Excellence, Transition to Synthesis and Transfer	Council Circle
1:30 p.m.	Lunch Synthesis and Transfer Projects Dan Conrad, Lynn Peterson	Eating Lodge
6:30	Supper	Eating Lodge
7:15 - 7:45	Camp Store Open for Business	
8:00	Entertainment Bob Stromberg	
8:30	Speaker Series: Dick Kraft "International Justice: What About the Third World?"	
9:30	Radio Show	Blazer Bldg.
10:00	Snack	Eating Lodge
10:30	Night Bell Cabin Meeting	
11:00	Lights Out	

DAY 10 - FRIDAY, JULY 31

7:30 a.m.	Wake-up Bell	
7:45	Stretching, Warm-up	Explorer Field
8:30	3rd Annual Renewable Resources Marathon: 5.6 Miles	
10:30 - 11:30	Brunch	Eating Lodge
1:00 p.m.	All Conference Meeting	Council Circle
2:00 - 5:30	Banquet Preparation	
7:30	"Who I Am" Resource Staff	Council Circle
	Closing Ceremony	
	Snack	Tennis Courts

11:00	Night Bell Cabin Meetings	
11:30	Lights Out	

DAY 11 - SATURDAY, AUGUST 1

6:30 a.m.	Wake-up Bell Packing	
7:30	Meetings Resource People	Blazer Bldg.
8:00	Breakfast Evaluation Post-Test: Don Conrad	Eating Lodge
8:45	All Conference Meeting Photo Session	Council Circle
9:30	Loading	
11:00 - 12:00	Departure (Eastern Standard Time)	
12:30 p.m.	Staff Lunch	Eating Lodge
1:00 - 2:30	Staff Debriefing	Blazer Bldg.
2:30	Staff Departure	

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SKILL EXPLORATION PERIODS

GREEN SCHEDULE

NLC 1981

INTRODUCTION TO SWIMMING — Mike Thomas

This is a skill session to introduce you to the basics of staying afloat Get over the fear of water and swim away.

APPROPRIATE TECHNOLOGY — Tom Slykhouse and Doug Johnson

An in-depth study of the hardware and principles needed to produce electricity from the wind and hot water from sunlight. Participants will help assemble and study the operation of the wind generator and/or a solar shower.

ADVENTURE AND ETHNIC COOKING — Joanne Sheehan and Sr. Maryann Hedaa
(Offered 2 times Friday/Saturday - 3:15-5:15

This Skill Exploration Period will explore how to prepare a Mexican meal in an adventure setting. Try cooking a meal in a canoe, a rowboat, or even on a swimming float! You will prepare a 3 course meal and eat supper as a group in a small cottage by the lake.

SOLO CANOEING — Paul Potter

Running pry, power turns, Newfoundland stops and stunts are but a few of the skills that will be explored as we experience the ultimate pleasure of canoeing.

ECOLOGY — Bill Kloppe

Exploration and study of camp area and the area near camp i.e., plants, animals - wild and domestic.

TENNIS FOR BEGINNERS — Diane Fisher

Basic tennis for the beginner. The chance you've been waiting for. No laughing allowed!

INTRODUCTION TO DANCE — Pat Richards

This seminar will be a beginning level class in basic dance tenhnique and composition. The technique part of the seminar will focus on exercises for balance, coordination, flexibility strength and alignment. These basic movement sequences will then be used to compose a simple dance study.

SAND CASTLES — DeWitt Kilgore

This exploration will involve a walk to the beach. Using flat sticks, hands, and fingers the participants will build from the sand...anything they like. Imagination is the only limit. The end in view is to gain a better understanding of the environment, our place in it, and our effect on it.

BICYCLING — Rich Obenschain

The Bicycling Skill Exploration will spend 1 hour exploring bicycle maintenance and riding techniques and the second hour doing some riding around Stony Lake.

JOGGING/RUNNING FOR A FITNESS LIFESTYLE — Dick Kraft

This is a participatory workshop geared for the beginner through the advanced runner. We will talk about developing a fitness lifestyle (food, drink, exercise, sleep, psychological and emotional well being), in addition to jogging/running the beach, dunes, trails and roads in the area.

PADDLE POWER — Lynn Peterson and Victor Nelson

This is a 2 hour course in which participants will learn what a canoe is i.e., bow, stern, keel, basic strokes, and canoe rescue techniques. To learn these skills we will be going through basic instruction, practice of new skills, and playing water games.

BASIC FIRST AID — Lynn Fergusson (Offered Sunday and Monday)

Help! You are at the scene of an accident. What do you do? Come and learn the basic first-aid procedures that underlie emergency care. Be prepared! You may one day help save a life.

HIGH ROPES COURSE — Hank Schafermeyer, Tony Calabrese, Ted Washington, Tim Jones and Dave Thronson

This SEP will give each participant an opportunity to use technical climbing techniques adapted to climbing in large trees. This is an opportunity to explore your individual initiative through challenge and commitment high above the ground.

SAILING — Penny Stoker

This is a two hour session introducing you to the initial basics of sailing.

SONG WRITING FOR MUSICAL MORONS — Gordon Webber

Many people shy away from song writing seminars because they feel like musical morons. Now there is no excuse. If you find yourself singing tunes that came from nowhere, or if you enjoy playing with chords, or if you write lyrics that are achin' for a tune, then this seminar is for you.

REQUIREMENTS: 1. Must have brain waves
2. Must be open to the possibility of succeeding

P. S. This seminar is also for those of you who think you're pretty darn good.

PHOTO JOURNALISM — Tim Stout

How to make a picture worth that 1000 words. Through slides and discussion we'll prepare to document part of the 1981 NLC. To take slides you must supply a 35 mm camera.

BARBERSHOP QUARTET SINGING — Joe Hale

Introduction to basic barbershop craft and singing. Learn why Barbershopping is a unique American art form. Learn how to make close four part harmony and how to make a chord ring! Learn how to harmonize the world.

GYMNASTICS — Lynn Fergusson (Offered Friday and Saturday)

Come out and participate in beginner to advanced tumbling skills. No experience necessary.

HORSEBACK RIDING — Dorothea Jesser (Offered Friday/Saturday)

The purpose of this experience is to develop a sense of an old mode of transportation - horseback riding! You will get a chance to explore the skills involved in horseback riding and horse care as we wander through the trails at Rainbow Ranch.

SKILL EXPLORATION PERIODS
BLUE SCHEDULE
NLC 1981

LISTENING TO YOUR BODY — Clyde Ruffin

This course will explore the joys and sensations of self awareness through massage and conscious relaxation.

STAINED GLASS ART — Rhea Calabrese

Learn the art of glass cutting and soldering to create a lasting thing of beauty and design.

LEATHER CRAFTS — Dorothy Kloppe

Learn leather tooling and design and tool your own belt as a reward.

POTTERY AND ORIGAMI (Paper Art) — Rhea Calabrese and Janet Stout

Learn the art of clay modeling and the Japanese paper folding craft.

SILK SCREENING — Carolyn Schafermeyer and Fred Kelly

Learn the fundamentals of silk screening design and create a T-Shirt to display your skill to your friends.

MACRAME WEAVING — Debbie Kielsmeier and Janet Stout

Learn the beauty of knot tying and weaving. Pot hangers and wall hangings will be made by participants.

WHEN GOD MADE ME HE MUST HAVE BEEN HAVING A BAD DAY — Bob Stromberg

How do you like your face? What do you think of your body? Are mirrors an occasional source of frustration? This seminar in self image presents a positive alternative to wasting your life wishing you were someone else.

ASSERTIVENESS TRAINING — Ann Moore (Offered Sunday 3:15-5:15)

Upon completion of this workshop, the participant will: 1) develop skills in assertive rather than aggressive or passive ways of responding, 2) learn tools to deal with manipulation. The workshop will deal with the theory behind assertiveness training, learn skills to deal with conflict situations, and have small group practice of these skills.

TIME MANAGEMENT — Ann Moore (Offered Saturday)

As TIME goes by...make the most of it. Let's explore how we use this precious commodity and how we want to use it! I will suggest a few techniques for prioritizing the kinds of time and space a person may wish to be a part of his/her life.

PLANNING YOUR CAREER — Debbie Kielsmeier

Confused about "what you want to be when you grow up?" or "What should I major in?" Some adapted exercises from Richard Bolles book What Color Is Your Parachute, will help you to first discover who you are and then what careers best suit that very unique individual!

ART OF CLOWNING — Rita Carson

We will explore various aspects of clowning including: 1) historical factors, 2) current trends, 3) clowning as a communication medium. The class will also experiment with make-up application.

CHORAL SPEAKING — Rita Sweets

An experience in exploring the flexibility and power of the human voice as a musical speaking instrument. There will be an opportunity for all involved to learn and create unique speaking patterns and rhythms through the use of poetry and prose.

ESP - EXPLORING YOUR MENTAL LIMITS — Dan Conrad and Suzann Settle

Through a series of experiments we'll explore the questions: What is ESP? Do I have it? Can I develop it? Why? We'll hope to get a vision of what that unused 85% of your brain may be capable of.

INTER-PERSONAL RELATIONS: "THE BIG QUESTIONS" — Janet Gordon, Roberta Bowers and Lenora Ingram

How do we influence, positively and negatively, each other's self-esteem? Are you sure you want to marry that "certain someone" who occasionally but neatly puts you down?

COMMUNITY ORGANIZATION — Betty Lee and Macler Shepard

Learn to understand the role that you can play in organizing your community to respond to justice issues i.e., improved housing, criminal justice system, etc. This will be done by examining a model of a highly successful St. Louis community development project.

1981 National Leadership Conference

PURSUIT OF EXCELLENCE SEMINARS

BLUE SCHEDULE

48 HOUR EXPERIENCE

SINGING THROUGH DANCE AND DANCING THRU SONG — Pat Richards and Gordon Webber

This two day seminar will use song and dance to discover the unity of the past, the destruction of the present and the potential for tomorrow.

Experience in both song and dance is not essential, we will develop the songs and dances together and work toward a performance of our work. Please bring any instruments you may have with you.

24 HOUR EXPERIENCES

BRINGING IT ALL BACK HOME or LEADERSHIP - FOR WHAT? — Dan Conrad

The NLC is preparation, a training ground, for making a difference back home. This session will focus on ways you can lead in doing just that: to identify problems/concerns in your school and community; to develop strategies for doing something about them; to get examples of what young people in other communities are doing; to design tactics for getting a plan in operation. Participants will then be able to provide leadership to city groups in their planning for follow-up activities.

SEX ROLES IN A JUST SOCIETY — Joyce Stout and Mike Thomas
(Wednesday only)

This POE will examine the impact individual sexuality and sex-roles have on the development of your life style. Discussion, activities and experiential exercises will focus on raising individual's awareness of their own sex-role biases and the development of those biases. Participants will then examine and compare their views with society's expectations.

NEWSPAPER WRITING — Joyce Stout
(Tuesday only)

This group will be examining the role of the press in our everyday society. You will examine various styles of newspaper writing. One outgrowth will be the production of a camp newspaper and the second will be to produce a nightly newscast.

CRAFT HOUSE — Carolyn Schafermeyer, Dorothy Kloppe, Rhea Calabrese and Janet Stout

Silk Screening and Origami Paper Folding will be learned in depth and displayed at the Banquet.

SONG WRITING AND RECORDING — Bob Stromberg

This POE is available to 10 individuals who wish to be song writers. Included in the course will be hands on recording studio experience in engineering, mixing, editing, programming synthesizers, and musical arranging. It is an opportunity to complete or improve those songs written in the SEP and to produce professional multitrack demo tapes of those songs. Who knows, maybe we'll write a hit at Miniwanca.

BASIC 35 mm DARKROOM PROCEDURE — Tim Stout

Photography from A-Z. We'll be shooting black and white film, developing it and printing our best photographs. Whatever your photographic interests, the Miniwanca environment offers a chance to express them in silver salts! You need to supply a 35 mm camera.

THE MAGIC OF THE THEATRE: A WORKSHOP FOR TOMORROW'S ENTERTAINERS
Clyde Ruffin, Rita Sweets, Rita Jo Carson and DeWitt Kilgore

We will offer workshops in dance, children's theatre, acting, writing, clown techniques, and oral interpretation, with the workshops culminating in a public performance.

THE SEEING "I" — DeWitt Kilgore

The focus of this workshop is to get the participants out into the environment. The group will be wandering in and around the camp recording the people, places, and events that come to view. The recording will be done with paper, pen, pencil, or crayons, in essence a visual map of the environment is the goal. In the end an exhibition will be organized and a poster will be done using the campus' silk screening equipment.

APPROPRIATE TECHNOLOGY — Tom Slykhouse and Doug Johnson

This course will be an experience aimed at gaining awareness of local resources of energy, how to evaluate their magnitude, how they can be put to work, and how to decide on which are appropriate to use.

APPENDIX B

Tests and Questionnaires

NATIONAL LEADERSHIP CONFERENCE QUESTIONNAIRE

Center for Youth Development & Research
University of Minnesota
St. Paul, Minnesota

GENERAL INSTRUCTIONS;

We are asking for your help in a study of the National Leadership Conference. Your answers will be very valuable for understanding what students get out of it. This information will be used to improve and strengthen the program.

Please remember that the following questions have no right or wrong answers. We are only interested in your honest reactions. Please ignore the numbers in parenthesis next to the answer blanks -- they are there to help us.

INSTRUCTION FOR SECRET CODE NUMBER:

Your responses will be held in strictest confidence. To make sure that no one knows who filled out this questionnaire and to be able to match your answers to another questionnaire you took previously, we want you to use the following secret code:

1) Write your birthdate in numbers in the space below. For example, if you were born on May 9, 1962, you would write: 0 5 / 0 9 / 6 2
(month / day / year)

__ __ / __ __ / __ __ (1-6)
month / day / year

2) Write your initials in the boxes below:

First letter of your first name: ☐ (7)

First letter of your last name: ☐ (8)

3) Write the name of your city below: (9-10)

_____

4) Today's Date: __ __ / __ __ / __ __ (11-16)
month / day / year

Posttest

QUESTIONNAIRE ONE

INSTRUCTIONS

Please indicate your opinion of what can be done about the following issues by circling the appropriate number from 1 (a great deal) to 4 (nothing).

A. In general, do you think that the individual citizen can do a great deal, a moderate amount, very little, or nothing at all about the following matters?

	A Great Deal	Moderate Amount	Very Little	Nothing	
1. Prevent war	1	2	3	4	(17)
2. Reduce delinquency	1	2	3	4	(18)
3. Improve the energy situation	1	2	3	4	(19)
4. Reduce poverty	1	2	3	4	(20)
5. Improve race relations	1	2	3	4	(21)
6. Improve the environment	1	2	3	4	(22)

B. How about groups of people, or organizations, or clubs? Can they do a great deal, a moderate amount, very little, or nothing at all about these matters?

	A Great Deal	Moderate Amount	Very Little	Nothing	
7. Prevent war	1	2	3	4	(23)
8. Reduce delinquency	1	2	3	4	(24)
9. Improve the energy situation	1	2	3	4	(25)
10. Reduce poverty	1	2	3	4	(26)
11. Improve race relations	1	2	3	4	(27)
12. Improve the environment	1	2	3	4	(28)

* * * * *

QUESTIONS ABOUT NLC

1. One year from now, when you look back at this experience, what do you think will stand out in your mind as the most valuable part of it?

(29-30)

2. Do you think your experiences at this camp will make you more effective as a leader?

___ YES: very much ___ YES: quite a bit ___ PERHAPS: but not too much ___ NO: not at all (31)

QUESTIONNAIRE TWO

INSTRUCTIONS

A. Look at the sample question below, but don't answer it until you have very carefully read the instructions below.

Almost Always True For Me	Some-times True For Me			Some-times True For Me	Almost Always True For Me
☐	☐	Some teenagers worry about school grades	-BUT-	Other teenagers don't seem to worry about school grades.	☐	☐

B. To answer these questions, there are two steps.

1) First, decide whether YOU are more like the teenagers on the left side who worry about school grades OR the teenagers on the right side who don't seem to worry about school grades. Don't mark anything down yet, but first decide which type of teenager is most like you and go to that side.

2) Second, now that you have decided which side is most like you, decide whether that is almost always true for you or sometimes true for you. If it's only sometimes true, then put an X in the box under sometimes true, if it's almost always true for you, then put an X in the box under almost always true.

C. Now continue to do the numbers below. For each number, you only check one box.

	ALMOST ALWAYS TRUE FOR ME	SOME-TIMES TRUE FOR ME			SOME-TIMES TRUE FOR ME	ALMOST ALWAYS TRUE FOR ME	
1.	☐	☐	Some teenagers feel bad when they let people down who depend on them	-BUT-	Other teenagers don't let it bother them that much.	☐	☐ (32.
2.	☐	☐	Some teenagers think it's the responsibility of the community to take care of people who can't take care of themselves	-BUT-	Other teenagers think that everyone should just take care of themselves.	☐	☐ (33.
3.	☐	☐	Some teenagers are interested in doing something about school problems	-BUT-	Other teenagers don't really care to get involved in school problems.	☐	☐ (34.
4.	☐	☐	Some teenagers let others do most of the work in a group	-BUT-	Other teenagers help in a group all they can.	☐	☐ (35.
5.	☐	☐	Some teenagers seem to find time to work on other people's problems	-BUT-	Other teenagers find taking care of their own problems more than enough to do.	☐	☐ (36
6.	☐	☐	Some teenagers are interested in what other students in class have to say	-BUT-	Other teenagers don't care that much about what other students say.	☐	☐ (37

	ALMOST ALWAYS TRUE FOR ME	SOME-TIMES TRUE FOR ME			SOME-TIMES TRUE FOR ME	ALMOST ALWAYS TRUE FOR ME	
7.	☐	☐	Some teenagers are interested in doing something about problems in the community	-BUT-	Other teenagers are not that interested in working on problems in the community.	☐	☐ (38
8.	☐	☐	Some teenagers carefully prepare for community and school assignments	-BUT-	Other teenagers usually don't prepare that much.	☐	☐ (39
9.	☐	☐	Some teenagers would rather not present ideas in a group discussion	-BUT-	Other teenagers feel comfortable in presenting ideas in a group discussion.	☐	☐ (40
10.	☐	☐	Some teenagers let others know when they can't keep an appointment	-BUT-	Other teenagers don't call ahead when they can't make it.	☐	☐ (41
11.	☐	☐	Some teenagers think people should only help people they know--like close friends and relatives	-BUT-	Other teenagers think people should help people in general--whether they know them personally or not.	☐	☐ (42
12.	☐	☐	For some teenagers, it seems too difficut to keep commitments	-BUT-	Other teenagers somehow manage to keep commitments.	☐	☐ (43
13.	☐	☐	Some teenagers' ideas are almost always listened to in a group	-BUT-	Other teenagers have a hard time getting the group to pay attention to their suggestions.	☐	☐ (44
14.	☐	☐	Some teenagers don't think they have much say about what happens to them	-BUT-	Other teenagers think they can pretty much control what will happen to their lives.	☐	☐ (45
15.	☐	☐	Some teenagers don't think it makes much sense to help others unless you get paid for it	-BUT-	Other teenagers think you should help others even if you don't get paid for it.	☐	☐ 46
16.	☐	☐	Some teenagers are good at helping people	-BUT-	Other teenagers don't see helping others as one of their strong points.	☐	☐ 47
17.	☐	☐	Some teenagers feel obligated to carry out tasks assigned to them by the group	-BUT-	Other teenagers don't feel that bound by group decisions.	☐	☐ 48
18.	☐	☐	Some teenagers think when good things happen it's because of something they did	-BUT-	For others, there seems to be no reasons--it's just luck when things go well.	☐	☐ 49

	ALMOST ALWAYS TRUE FOR ME	SOME-TIMES TRUE FOR ME			SOME-TIMES TRUE FOR ME	ALMOST ALWAYS TRUE FOR ME	
19.	☐	☐	Some teenagers prefer to have someone clearly lay out their assignments	-BUT-	Other teenagers prefer to make up their own lists of things to do.	☐	☐ (50)
20.	☐	☐	Some teenagers aren't that worried about finishing jobs they promised they would do	-BUT-	Other teenagers would feel really bad about it.	☐	☐ (51)
21.	☐	☐	Some teenagers think they are able to help solve problems in the community	-BUT-	Other teenagers don't think they can do anything about them because a few powerful people decide everything.	☐	☐ (52)

QUESTIONNAIRE THREE

INSTRUCTIONS:
Read the sentences below and mark an "X" in the box that best decribes you.

	very often	fairly often	some-times	once in a great while	practically never	
1. How often do you worry about whether other people like to be with you?	☐	☐	☐	☐	☐	(53)
2. How often do you feel sure of yourself among strangers?	☐	☐	☐	☐	☐	(54)
3. How often do you feel confident that someday people you know will look up to you and respect you?	☐	☐	☐	☐	☐	(55)
4. How often do you feel self-conscious?	☐	☐	☐	☐	☐	(56)
5. How often do you feel that you have handled yourself well at a party?	☐	☐	☐	☐	☐	(57)
6. How often are you comfortable when starting a conversation with people whom you don't know?	☐	☐	☐	☐	☐	(58)
7. How often are you troubled with shyness?	☐	☐	☐	☐	☐	(59)
8. When you speak in a class dis-sussion, how often do you feel sure of yourself?	☐	☐	☐	☐	☐	(60)
9. When you have to talk in front of a class or a group of people of your own age, how often are you pleased with your performance?	☐	☐	☐	☐	☐	(61)
10. How often do you worry about how well you get along with other people?	☐	☐	☐	☐	☐	(62)

QUESTIONNAIRE FOUR

INSTRUCTIONS: For each of the statements below, circle the number that best states your opinion on a scale of 1 (Agree very much) to 6 (Disagree very much).

	Agree very much	Agree pretty much	Agree a little	Disagree a little	Disagree pretty much	Disagree very much	
1. It is possible to get ahead in this world without taking advantage of people.	1	2	3	4	5	6	(63)
2. Almost any job that can be done by a committee can be done better by having one individual responsible for it.	1	2	3	4	5	6	(64)
3. What this country needs more than laws and political programs, is a few courageous, tireless, devoted leaders in whom the people can put their faith.	1	2	3	4	5	6	(65)
4. To really accomplish something it is essential that teachers or bosses outline in detail what is to be done and how to go about it.	1	2	3	4	5	6	(66)
5. In getting to be the leader of a group, it is necessary to exaggerate one's abilities or personal qualities.	1	2	3	4	5	6	(67)
6. Usually it is possible for all members of a group to have an equal say in the decisions or activities of the group.	1	2	3	4	5	6	(68)
7. It is not always wise to try to be consistent with one's ideals in everyday situations.	1	2	3	4	5	6	(69)
8. It is more important for a leader to get the job done than to worry about everyone's feelings.	1	2	3	4	5	6	(70)
9. In case of disagreement within a group the judgment of the leader should be final.	1	2	3	4	5	6	(71)

(72 = 3)
card 4-
repeat 1-10

QUESTIONNAIRE FIVE

INSTRUCTIONS:

Here is how you are to mark this questionnaire. There are seven positions between each pair of words. If you feel the kind of person or idea is very closely related to one end of the scale, place your check mark next to that word (e.g. Hot: X : : : : : Cold). If you feel the idea or person is closely related to one end of the scale (but not extremely), place your check mark as follows: HOT: : : X : : : : Cold. If the idea or person seems only slightly related to one side as opposed to the other (but not really neutral) place your check mark as follows: Hot: : : : : X : : : Cold.

BEING ACTIVE IN YOUR COMMUNITY

		(1)	(2)	(3)	(4)	(5)	(6)	(7)		
1.	Smart	:	:	:	:	:	:	:	:Dumb	(11)
2.	Unusual	:	:	:	:	:	:	:	:Usual	(12)
3.	Youthful	:	:	:	:	:	:	:	:Mature	(13)
4.	Easy	:	:	:	:	:	:	:	:Difficult	(14)
5.	Important	:	:	:	:	:	:	:	:Unimportant	(15)
6.	Boring	:	:	:	:	:	:	:	:Interesting	(16)
7.	Modern	:	:	:	:	:	:	:	:Old-fashioned	(17)
8.	Selfish	:	:	:	:	:	:	:	:Unselfish	(18)
9.	Useless	:	:	:	:	:	:	:	:Useful	(19)
10.	Honest	:	:	:	:	:	:	:	:Dishonest	(20)
11.	Something I will do	:	:	:	:	:	:	:	:Something I won't do	(21)

QUESTIONS ABOUT NLC

1. Everyone has met some friendly people here, but did you make any close friend(s) here -- for example, who will probably take the trouble to keep in touch with you after NLC ends?

   ___ Yes ___ No (22)

2. According to your personal standards, how would you rate your overall performance during these ten days?

   ___ Excellent ___ Very good ___ Good ___ Fair ___ Poor (23)

3. In the daily routine here, do you think there was:

   ___ enough freedom ___ too much freedom ___ not enough freedom (24)

4. All things considered, how do you rate the quality of the 1980 National Leadership Camp?

   ___ Excellent ___ Very good ___ Good ___ Fair ___ Poor (25)

QUESTIONNAIRE SIX

An important goal of NLC has been to "EMPOWER" each of us. To be empowered means to be turned on to the fact that I'm not helpless and alone. It means to have gained personal resources (knowledge, insight, skills, confidence) and the ability to call on other resources around me. It means to have the capacity and courage to take charge of my life - and the ability and commitment to help others take charge of their lives.

We would like you to tell us how strongly the various parts of NLC have contributed toward that goal. For each activity named, circle the number which best describes how empowering it was for you.

"THIS EXPERIENCE HELPED EMPOWER ME"	Agree Strongly	Agree Quite A Bit	Agree a Little	Disagree	Disagree Strongly	
Seminar on Spaceship Earth	1	2	3	4	5	(26)
Seminar on Self in Leadership Roles	1	2	3	4	5	(27)
Seminar on Communication	1	2	3	4	5	(28)
Seminar on Moral & Ethical Dimensions	1	2	3	4	5	(29)
Evening Sessions (talks, performances)	1	2	3	4	5	(30)
Synthesis exercises/discussions	1	2	3	4	5	(31)
Overall experience of 250 people living and working together	1	2	3	4	5	(32)

Skill Exploration (Write in the title or something that will identify each session you were in. For example: When God Made Me; Clowning; etc.)

1. _____	1	2	3	4	5	(33)
2. _____	1	2	3	4	5	(34)
3. _____	1	2	3	4	5	(35)
4. _____	1	2	3	4	5	(36)

Pursuit of Excellence (Write in title(s)

1. _____	1	2	3	4	5	(37)
2. _____	1	2	3	4	5	(38)

(39=4)

CHALLENGES OF THE NLC - 1981

Challenges were an important part of this conference. Challenges should bring about some response. How have you responded?

The NLC Conference

Helped me to understand that _____

_____

_____

_____

Made me want to _____

_____

_____

_____

Made me decide to learn (develop) _____

_____

_____

_____

Made me think about _____

_____

_____

_____

BLANK PAGE
DO NOT FILM

Made me promise myself that I would _____

_____

_____

_____

Helped me get this new idea about myself _____

_____

_____

_____

SIGNS OF PSYCHOLOGICAL HEALTH AND MATURITY

The following is a list of characteristics that most people would agree are good to have.* They also represent personal traits which may have been affected by your participation in this program. Please read each item in the list. Then ask yourself whether your experiences in this program have helped you grow in that respect. Then circle the appropriate number.

MY EXPERIENCES IN THIS PROGRAM HAD SOME IMPACT ON MY:	Strong Positive Impact	Some Positive Impact	No Impact	Negative Impact	Not Sure
SELF ESTEEM					
1. SEES SELF AS AT LEAST AS LIKABLE AND CAPABLE AS MOST PEOPLE	1	2	3	4	5
SELF UNDERSTANDING					
2. HAS AN ACCURATE SENSE OF WHAT S/HE CAN DO WELL AND CAN'T DO WELL (doesn't put self down or feel need to boast)	1	2	3	4	5
3. HAS INSIGHT INTO WHAT MAKES HIM/HER TICK (in most situations has some idea why s/he acts or feels as s/he does)	1	2	3	4	5
INDEPENDENCE, AUTONOMY					
4. AWARE OF IMPRESSIONS S/HE MAKES ON OTHERS BUT NOT PRE-OCCUPIED WITH WHAT OTHERS THINK (aware that usually no one is noticing at all)	1	2	3	4	5
5. HAS CONSCIOUS SET OF PERSONAL VALUES AND BELIEFS (made some judgments about what s/he stands for, likes and hates, wants to do, what's important, etc)	1	2	3	4	5
6. TAKES RESPONSIBILTY FOR, ACCEPTS CONSEQUENCES OF OWN ACTIONS (self-motivated; doesn't always rely on or blame others)	1	2	3	4	5

*Focus on, and use your imagination in applying, the numbered characteristics. The phrases in parenthesis can only suggest part of the meaning of each item.

	Strong Positive Impact	Some Positive Impact	No Impact	Negative Impact	Not Sure
7. IS ASSERTIVE AND INDEPENDENT WHEN SITUATION CALLS FOR IT (enough confidence in own ideas and judgments to express or act on them)	1	2	3	4	5
OPENNESS AND CHANCE					
8. IS OPEN TO NEW EXPERIENCES (willing to try things s/he hasn't done before; extend and deepen old interests)	1	2	3	4	5
9. RISKS INTERACTING WITH OTHERS (risks meeting new people; being open, genuine with others--even to disagree)	1	2	3	4	5
10. OPEN TO NEW IDEAS AND SUGGESTIONS (can listen to and evaluate them without feeling defensive or making excuses)	1	2	3	4	5
SPONTANEITY, ALIVENESS					
11. HAS A WARM SENSE OF HUMOR (not "put downs" at expense of others; can laugh at his/herself; brings happiness not embarrassment)	1	2	3	4	5
12. HAS MOMENTS OF INTENSE JOY AND SATISFACTION (moments of deep personal meaning)	1	2	3	4	5
13. APPROACHES LIFE WITH SENSE OF DISCOVERY (seldom bored, in almost any setting finds something interesting to do, look at, think about)	1	2	3	4	5
APPRECIATION OF AND CONCERN FOR OTHERS					
14. RECOGNIZES AND VALUES THE UNIQUENESS OF IDIVIDUALS (appreciation of people in fresh, not stereotyped or labelling ways; understands before judging)	1	2	3	4	5
15. ENJOYS AND IS ABLE TO WORK AND LIVE WITH PEOPLE DIFFERENT FROM HIM/HERSELF (in age, sex, race, income, life style, etc.)	1	2	3	4	5

	Strong Positive Impact	Some Positive Impact	No Impact	Negative Impact	Not Sure
16. CAPABLE OF LOVE, OF DEEP INVOLVEMENT WITH ANOTHER PERSON (respect, care for, know, trust another; more concerned to love than be loved)	1	2	3	4	5
17. TREATS OTHER IN A HUMANE MANNER (compliments others, helps them succeed; avoids demeaning words and actions; cares for others who need help)	1	2	3	4	5
ACCOMPLISHMENT					
18. ABLE TO SOLVE PROBLEMS CREATIVELY (focus on the main goal and can think of several ways to achieve it; can then decide what to do)	1	2	3	4	5
19 GETS THINGS DONE, IS PRODUCTIVE (can stick with difficult, sometimes tedious tasks to the end; knows also when it's not worth doing so)	1	2	3	4	5
UNDERSTANDING OF REALITY					
20. IS TOLERANT OF AMBIGUITY (doesn't need, or expect, everything to be spelled out exactly)	1	2	3	4	5
21. ABLE TO LEARN FROM DISAPPOINTMENT AND FAILURE (knows things don't always turn out right; that when things go wrong it's not necessarily due to a personal failure or to someone else's incompetence or indifference)	1	2	3	4	5
PURPOSE					
22. HAS A SENSE OF DOING SOMETHING WORTHWHILE (making a contribution, being a useful person; that it is more important to deserve recognition and rewards than to actually receive them)	1	2	3	4	5

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GROUP SYNTHESIS

INSTRUCTIONS

1. Get into small groups of 4 to 6 people that you feel comfortable talking to.

2. Each group select one person as RECORDER. That person's responsibility is to write down the ideas shared in the group. Be as complete as possible -- not just the group's main ideas, but single opinions, off-hand remarks, even jokes. As much as you can, record what people say in the way that they say it.

3. Discuss each question. Don't feel you must always agree on the answers -- the idea is more to get everyone's ideas.

4. Before going on to the next question, check to see that the written statements accurately reflect the feelings and range of ideas of your group.

You can start the discussion now by reading the first question on the next page.

GROUP QUESTIONS

1. The overall theme of the 1981 NLC has been Leadership for a Just Society. Having lived through this experience, you may have some new ideas about leadership. What would you say now about what it means to be a leader?

2. The first 4 days of the NLC were spent in basic seminars:

Futures-Spaceship Earth
Moral & Ethical Dimensions of Leadership
Communication in a Pluralistic Society
Self and Leadership Roles

a. For <u>each</u> seminar, describe what you now see to have been its main point(s) or purpose(s). As possible, discuss how these related to the overall theme of Leadership for a Just Society.

b. To help us in planning for other NLC's, was this a good use of the first 4 days? Add any comments you think would be helpful.

3. One important goal of the 1981 NLC was:

> "To live and work cooperatively with people of different city, school, racial, and socio-economic groups."

a. On a scale of 1 to 10, to what degree was that goal met? Explain your answer through specific examples, comments on what helped it happen or got in the way, etc.

b. Have your experiences during the last 10 days influenced your feelings about the importance and, especially, the possibility, of people of different races, ethnic, religious, and socio-economic backgrounds living and working together in your own school and community? (Do you see it as more important, or less: more possible, or less; any new ideas on how to make it more possible; etc.)

4. If you were in charge of this camp next year, what would you change or add (or for sure keep the same) to make it a better experience?

1. In formal program (Seminars, POE's, Skill Explorations)
2. Rules, time schedule, facilities, etc.
3. Social activities, student-staff relations, etc.
4. Other

(Put a star (*) by suggestions you see as the most important - considering the goals of the camp).

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1981 NATIONAL LEADERSHIP CONFERENCE

TEACHER/ADVISOR: Synthesis Questionnaire*

1. All things considered, how do you rate the quality of the 1981 NLC - for students?

_____ Excellent _____ Very Good _____ Good _____ Fair _____ Poor

2. All things considered, how do you rate the quality of the 1981 NLC - for yourself?

_____ Excellent _____ Very Good _____ Good _____ Fair ____ Poor

3. From the perspective of your STUDENTS, what feature(s) of the NLC impressed you most favorably?

4. Were you comfortable in your role as teacher/advisor? What helped? What got in the way?

5. How did you benefit from the opportunity to interact with teachers from other schools?

6. What were the three major concerns expressed to you by your students?

   a.

   b.

   c.

7. As a teacher/adviser, what information would have been most useful to you before coming here?

IF YOU WERE PART OF THE TEACHERS SEMINAR ANSWER THE FOLLOWING (If you were a participant observer, answer questions on the reverse side,)

1. Out of the special program for the Seminar, what aspects were most useful?

2. Out of the special program for the Seminar, what aspects were the least effective?

3. How has the Seminar affected your educational thoughts and beliefs? Please comment.

4. What suggestions do you have that would improve the Seminar next year?

5. Other comments:

If you were a Participant Observer answer the following:

1. a) In which elements of the student program did you participate (i.e., which seminars, POE'S, skill development sessions)?

b) Put an asterisk by those you found most useful and interesting - for yourself.

2. Do you feel that you were able to make a meaningful contribution to your Primary Group? Please comment.

3. Do you feel that your experience at the NLC will enhance your contribution to the leadership program in your school? If so please comment further.

4. What suggestions do you have that would improve Participant Observers' experience in the NLC next year?

5. Other comments:

1981 National Leadership Conference

RESOURCE STAFF: Synthesis Questionnaire*

1. A major goal of the 1980 NLC was to allow resource staff members to be as productive and creative as possible (in basic seminars, elective sessions, general work with students, etc.)

   a. On a scale of 1 to 10, how successfully has that goal been met?

   b. What helped it happen?

   c. What got in the way?

*Note that there are questions on the front and back of each page.

RESOURCE STAFF: Synthesis Questionnaire - Continued

2. The central goal of the NLC was to empower kids to undertake Leadership for a Just Society.

a. On a scale of 1 to 10, how successfully has that goal been met?
Note: You may want to comment separately on the 3 elements in that statement (i.e.: empowerment, leadership, Just Society)

b. What helped it happen?

c. What got in the way?

RESOURCE STAFF: Synthesis Questionnaire - Continued

3. If you have participated in previous NLC's:

   a. Overall, how does the 1981 experience compare with your previous one(s)?

   b. Were there particular changes (e.g., pace, program structure and flow, division of responsibility, youth, whatever) that increased the effectiveness of the 1981 NLC?

   c. Were there particular changes that did not help or made things less effective?

RESOURCE STAFF: Synthesis Questionnaire - Continued

4. What suggestions do you have to improve NLC - for resource staff, teacher/advisors, for students. Put an asterisk by the suggestions about which you feel most strongly.